THE

BRITISH CRITIC,

For SEPTEMBER, 1807.

Nec aliud quicquam—quæritur,
Quam corrigatur error ut *ſcribentium*,
Acuatque ſeſe diligens induſtria.

PHÆDRUS.

Be this our labour, to lead error right,
And rouſe exertion to ſtill higher flight.

ART. I. *A Treatiſe on the Coins of the Realm; in a Letter to the King. By Charles, Earl of Liverpool.* 4to. 266 pp. Price 1l. 1s. Oxford, at the Univerſity Preſs. Cadell and Davies. 1805.

WE begin now to review the work of a veteran ſtateſman, whoſe ſervices are ſo well known, that it is needleſs to recapitulate them. His knowledge and abilities have been devoted to the ſervice of his Sovereign for a number of years; and the ſubject of the preſent eſſay has long been the object of his reſearch.

The importance of coins muſt be obvious to every one, ſince all are more or leſs concerned with them; and there are few who do not perceive that the preſent bad ſtate of our ſilver coinage loudly calls for the attention of government. Nor is the evil of the numerous banks diſtributed in every quarter of the country, and iſſuing immenſe quantities of paltry paper, leſs deſerving of ſome prompt and efficacious meaſures to ſuppreſs them.

At the acceſſion of his preſent Majeſty the gold coins were in an imperfect ſtate, although certainly not ſo deficient in

weight as the preſent ſilver coinage. The evil was ſo notorious, that it was eſtimated, his Lordſhip ſays, in all our rates of exchange with foreign nations; and government found it abſolutely neceſſary to endeavour to apply ſome remedy. His Lordſhip, in the year 1773, addreſſed a letter to the then Chancellor of the Exchequer, and propoſed the ſteps that were ſoon afterwards adopted, and which have been the means not only of bringing the gold coins to perfection, but alſo of preſerving them in nearly the ſame ſtate.

But a difficulty ſtill exiſts, in regard to the two metals of which the more valuable coins are made, being eſtimated at the mint at a different relative value, or price, from that for which theſe metals are generally ſold in the bullion market. Now, as long as this difference ſubſiſts, that metal only will be brought to be coined which is rated at the loweſt value in reſpect to the other. The ſilver coinage alſo remained in a very defective ſtate, nor was any thing more done in reſpect to the coins till 1798, when a Committee was appointed to take their ſtate into conſideration, and to propoſe meaſures for improving them. Copper coins were made upon new principles, but obſtructions were raiſed by the officers of the Mint, and the meaſures of the Committee were left imperfect.

"At this period," ſays Lord L. "I was ſeized with a violent diſeaſe, which has now confined me to my houſe, and generally to my couch, for more than four years; unable to hold a pen, or to turn over the leaves of a book, from which I might derive information. At intervals, however, when I have of late providentially obtained ſome reſpite from pain and extreme weakneſs, I have endeavoured to reviſe ſo much as I had before occaſionally written; to arrange other materials previouſly collected; and to reduce the whole to a form not unfit for peruſal. A treatiſe, written on ſo abſtruſe and complicated a ſubject, by one expoſed to great infirmities, muſt contain ſome repetitions, ſlight inaccuracies, and other imperfections. Arrived as I am now on the verge of life, I haſten to preſent what I have thus written, though not exempt from errors, to your Majeſty, as my laſt ſervice—if it ſhall deſerve that name; in grateful remembrance of the generous protection, which your Majeſty has never ceaſed to afford me, and of the many and great favours, which you have graciouſly conferred upon me." P. 7.

Few Engliſhmen can poſſibly read this paragraph without the moſt lively feelings of regret for the ſufferings of the author,

author, or without being gratified with the loyal and affectionate manner in which he ſpeaks of his Royal Maſter.

But to return to the ſubject of the work, his Lordſhip defines money or coin "to be the ſtandard meaſure by which the value of all things, bought and ſold, is regulated and aſcertained; and to be itſelf, at the ſame time, the value or equivalent for which goods are exchanged, and in which contracts are generally made payable." It is by the combination of theſe two qualities that money differs from all other meaſures; and to which the principal difficulties in which the ſubject is involved are owing. Civilized nations have concurred in making their money of gold, ſilver, and copper. The peculiar excellencies attached to the two former materials are their facility of being reduced to a pure ſtate; their diviſibility by fuſion into exact portions; their rarity, which renders the values moſt commonly required not too bulky, and laſtly their being very little liable to any decay.

But coins, of whatever metal they are formed, are ſtill ſubject, as his Lordſhip obſerves, to ſeveral imperfections. From the very circumſtance of the durability of the metal, the quantity of coin is continually augmenting, and therefore the value, at which they are exchanged for other more periſhable commodities varies: hence coins are an imperfect meaſure, although they are made of one metal only. The relative value of any two of theſe metals alſo varies, in ſucceſſive periods, and even at the ſame time, in different places, whence a ſecond imperfection is introduced. And this imperfection is increaſed when the Sovereign, as is uſual in moſt countries, determines the relative value at which coins made of different metals ſhall paſs current; becauſe it is impoſſible that he ſhould be able to purſue the various fluctuations of the bullion market. The debtor will pay in the coin overvalued at the mint, and the coin that is undervalued will be melted down and exported. The fourth imperfection is their wear by friction, or diminution by fraudulent means, as from thence the moſt weighty will be collected and melted down, and only the leſs perfect left in circulation. Of theſe imperfections, the firſt is inherent in the very nature of the thing, but it is of the leaſt conſequence, as it chiefly affects contracts, and grants of very long continuance. The removal of the other three forms the ſubject of the treatiſe now before us.

His Lordſhip agrees in opinion with Sir William Petty, Locke, Harris, and all other eminent writers upon coins, that although the coins themſelves are made of different

metals, yet only one metal can be the money, or ſtandard meaſure of property, which muſt, of courſe, be legal tender, without any limitation, while the other metals are ſo only in a limited degree. Mr. Locke, who was of opinion that ſilver coins were the only money of account, thought that coins of gold might be left to take their value, according to the relative price of bullion in the market, although he allowed that gold coins might have a value ſet upon them, provided that the value be under the market price of gold. But Mr. Harris thought that the regulation of the value of coins was too delicate for private perſons to meddle with, and therefore that they ought always to be rendered current at a certain rate by the orders of the Sovereign, to whom, in this country, the regulation of the coin belongs, as an unqueſtionable branch of his prerogative. To this latter ſentiment, Lord Liverpool accedes, as we ſhall have occaſion more particularly to mention in a ſubſequent part.

From this conſideration of the general principles of coinage, his Lordſhip paſſes to a detailed hiſtory of the Engliſh coinage. The general intereſt that this hiſtory muſt excite, induces us to attempt a rapid ſketch of its moſt prominent features.

The ſtandard for the ſilver coin has experienced leſs alteration than that for gold. It is certain that the ſtandard for ſilver in the 28th year of Edward I. (i. e. 1300) and which was even then denominated the old ſtandard, was 11oz. 2dwts of fine ſilver, and 18dwts. of alloy. All our ſilver coins have been ſince made of this ſtandard, except for a ſhort period of about ſixteen years, namely, from the 34th of Henry VIII. (1542) to the 2nd of Elizabeth, (1559) during the greater part of which period, our coins underwent ſo many alterations, that the whole may be regarded as a ſort of convulſive movement in the monetary ſyſtem of the country.

The firſt gold coins made at the Engliſh mint contained 23 carats 3½ grains of fine gold, and ½ grain of alloy. This was called the old ſtandard; but in the 18th of Henry VIII. (1526) a new ſtandard was introduced, containing only 22 carats of fine gold and 2 carats of alloy; this was called crown gold, becauſe crowns, or five ſhilling pieces were the firſt coins made of this new ſtandard. From the time of the introduction of crown gold to the 15th of Charles II. gold coins were made of both theſe different ſtandards, but ſince that time, all the gold coins have been made of the inferior kind of gold only.

Before

Before his Lordſhip enters upon his account of the ſeveral alterations, which have, by gradual progreſs, reduced our coins to about one-third of their nominal value at the conqueſt, he obſerves, that coins may be debaſed in three ways. By diminiſhing their abſolute weight; by raiſing the nominal value of coins already in circulation, and by diminiſhing the quantity of fine metal, and, of courſe, increaſing the alloy in the ſtandard of which they are made. In order, therefore, to lay before his Majeſty a clearer account of the debaſements which have actually been made in the Engliſh coins, he arranges them under three diſtinct heads.

1ſt. The alterations of the ſilver coins by diminiſhing the weight of ſtandard ſilver which they ſhould contain.

2d. The alterations of the gold coins, either by diminiſhing the weight of the gold put into them, or by raiſing the nominal value of the coins already in circulation, in order to preſerve their relative value with the ſilver coins, notwithſtanding the debaſement of the latter.

3d. The extraordinary and violent alterations and debaſements made during the latter end of the reign of Henry VIII, and the beginning of that of his ſucceſſor, which were principally effected by lowering the ſtandard of the metal put into the ſilver coins. Theſe violent meaſures produced ſuch diſorders that a reformation of the coin could no longer be deferred.

As the Tower pound, or as it is called the moneyers pound, was in uſe from the earlieſt times to the 18th of Henry VIII. (1526) his Lordſhip makes all his calculations upon that pound, which is three quarters of an ounce lighter than the troy pound. This Tower pound is, he ſays, the ſame as was uſed by our Saxon anceſtors, and has been preſerved with great care.

At the acceſſion of William I. in 1067, the pound in tale was equal to the Tower pound of ſilver; and the only coins were pennies or ſterlings, weighing of courſe twenty-four grains, and equal to about three-pence at preſent. It was not, his Lordſhip ſays, till the 28th of Edward I. (1300)* that the ſilver coins were debaſed. That monarch coined the pound weight of ſterling ſilver into 20s. 3d. by tale.

* The author moſt commonly dates according to the years of each King's reign; but we have reduced them to the Chriſtian æra, in order to afford a more luminous view of their reſpective connexions.

Edward III. in 1343, coined the Tower pound of ſilver into 22s. 2d. by tale; in 1345, he coined it into 22s. 6d. and in 1352, he coined it into 25s. The next debaſement of our ſilver coins was made by Henry IV. in 1411, when the pound of ſilver was coined into 30s. by tale. Edward IV. in 1463, debaſed them ſtill further, by coining 37s. 6d. out of a pound of ſilver. And Henry VIII. in 1526, coined the Tower pound of ſilver into 42s. 2¼d. Omitting the debaſements already alluded to, the next was that by Elizabeth, in 1559, when the Tower pound of ſilver was coined into 56s. 3d. and the laſt was that of the ſame Queen, in 1600, when the ſame pound was coined into 58s. 1½d. (or the troy pound into 62s.). The ſilver coins ſtill remain upon this footing. Several propoſals have been made at different times, to debaſe the coins ſtill lower, by coining a greater number of ſhillings out of the pound troy, but the Engliſh government has conſtantly and magnanimouſly refuſed to liſten to theſe propoſals.

His Lordſhip next reviews the ſeveral alterations which have been made in the gold coins. Although Henry III. in 1257, had coined 120 gold pennies out of the Tower pound of gold, and ordered them to paſs for 20d. each, ſo that the relative value of gold to ſilver was rated at $9\frac{57}{101}$ to 1; yet theſe coins were never in much uſe. The Byzantines or Bezants ſtruck by the Emperors of Conſtantinople, and the imitations of theſe coins, which began to be ſtruck at Florence, about 1252, through the means of the Greek refugees in that city, and hence called Florins, circulated through every part of Europe, and were employed in the payment of large ſums. Edward III. in 1343, imitated theſe gold coins, and ſtruck 50 gold florins, or an equivalent number of halves and quarters, out of the Tower pound of ſtandard gold. As each of theſe florins was current for 6s. (equal to about 19s. of our preſent money) the Tower pound of old gold was coined into 14l. by tale, and the relative value of gold to ſilver was eſtimated as 12 to 1. Theſe coins were ſo generally refuſed in payment, on account of the gold being over-rated, that they were called in the ſame year, and re-coined at the rate of 13l. 3s. 4d. in tale out of the pound by weight, ſo that the relative value of the gold to ſilver was only 11 to 1. In 1345 the ſilver coins being debaſed, a freſh coinage of gold commenced, in which the gold was ſtill rated in nearly the ſame proportional value to ſilver. We cannot follow the noble author through all the alterations which have ſince taken place in the gold coins; and therefore ſhall mention only the principal alterations.

In

In 1411, the relative value of gold to silver was only estimated at 10 to 1; but in 1463 it rose again to 11 to 1. It remained nearly in this proportion till 1544, when, in consequence of the debasements then made, in respect to the alloy, by Henry VIII. the relative value of fine gold to silver was only at $6\frac{9}{11}$ to 1. The next year it was rated only as 5 to 1. In 1549, under Edward VI. as $5\frac{5}{11}$ to 1; in 1550, as $4\frac{781}{955}$, and in 1551, as only $2\frac{324}{955}$.

The following extract will show the effects of these violent debasements of the silver coins.

"The necessary consequence resulting from this disproportioned and very unequal value set on the gold and silver coins, was, that enormous profits were made by exchanging silver coins for gold coins at their respective nominal values.

"This profit was,

In the 36th Hen. VIII.	—	$61\frac{1}{2}$	per cent.
In the 37th Hen. VIII.	—	120	
In the 3d Edw. VI.	—	$113\frac{9}{11}$	
In the 4th Edw. VI.	—	$127\frac{1421}{1573}$	
In the 5th Edw. VI.	—	$355\frac{643}{978}$	

"It followed that all the gold coins were in a short time either hoarded, melted, exported, or in some way or other driven out of circulation. King Edward VI. in his Journal, acknowledges, that gold coins were not freely exchanged for those of silver without a premium; and Stowe, in his Survey of London, says, 'that he had seen twenty-one shillings current given for one old angel to gild withal.' It should be remembered, that ten shillings was the highest nominal value, at which the coin called an angel was made current during this period.

"So great was the confusion then introduced into the coins of this country, that I have found it difficult to state and explain, with any degree of perspicuity, the several debasements and alterations made in them; nor is it easy to conceive, in what manner any exchanges or payments could at that time be made. The fact is, that all commerce was nearly at a stand. The farmers were unwilling to bring provisions to market; and when they offered them to sale, they did not know what price to set upon them. Merchants and tradesmen also greatly increased the price of every article, which they had to sell. The Government tried every method to keep up the value of the debased coins then in circulation, and proclamations were issued for that purpose, which were not obeyed. To enforce obedience, Parliament passed a law already quoted, for inflicting penalties on those 'who should exchange any coined gold or coined silver at a greater value than the same was, or should be, declared by his Majesty's proclamation to be current for, within his dominions.' Other proclamations were issued, for obliging persons, under se-

vere penalties, to bring their corn and proviſions to market, and for ſetting prices on all the neceſſary articles of conſumption. The Parliament paſſed laws for regulating the manner of buying and ſelling all ſorts of beaſts and cattle, as well as butter and cheeſe; and for limiting the prices, at which all ſorts of wine ſhould be ſold. There was an act alſo ſubjecting fuel to an aſſize, which, in order to exclude from this trade ſuch as were diſpoſed to monopolize, forbad any perſon to buy fuel, 'except ſuch as burn it, or retail the ſame.' The law againſt regraters, foreſtallers, and engroſſers, which has ſome time ſince been repealed, was paſſed on that occaſion, and owed its origin to the obſtructions, to which every ſpecies of internal traffic was at that time expoſed. The farmers were diſpoſed to export to foreign countries many of the moſt neceſſary articles of life, rather than bring them to the country markets to be ſold and exchanged for the baſe coin; and on this account the exportation of theſe articles was prohibited." P. 90.

But this condition of things could not poſſibly laſt for any length of time, as every perſon, except a few individuals who were engaged in the money trade, muſt have felt the moſt ſerious inconvenience. In effect we find that a complete reformation of our coins was the conſequence of this confuſion. And it is, as his Lordſhip remarks, not a little ſingular, that the very miniſters who had committed ſuch groſs errors in reſpect to the coinage, ſhould all of a ſudden adopt principles, which being acted upon, have rendered our monetary ſyſtem equal, at leaſt, to any in modern Europe. The ſyſtem of the ſilver coinage then introduced was indeed ſuperior to the preſent, becauſe the troy pound being coined into only 60 ſhillings, the ſeveral coins were aliquot parts of the pound, and their proper weight was eaſily aſcertained with ſcarcely any calculation. The ſyſtem of the gold coinage by Edward VI. was leſs perfect, becauſe the proportion of alloy in it was not the ſame as in the ſilver coinage.

The relative value of gold to ſilver in the reformed coins was ſtill as 11 to 1. In 1600 it was eſtimated by Elizabeth, at a ſmall fraction below 11. But in 1604, James II. increaſed the relative value to ſomething more than 12, in conſequence of the gold coin having been exported; this riſe brought the gold back again, nevertheleſs the relief was but temporary, for it ſoon began again to be exported. Therefore James I. in 1611, raiſed the value of the gold coins in circulation 10 per cent. The augmentation of their value was however too great, for the ſilver in the kingdom was immediately exported to exchange for gold; and thus

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a great ſcarcity of ſilver was felt for ſome years, until the price of gold in the bullion market roſe by ſlow degrees, and became equal to the mint price: a circumſtance that took place, it is ſuppoſed, ſome time about the commencement of the uſurpation.

As the market price of gold continued ſtill to riſe, Charles II. in 1663, was led to diminiſh the weight of the 20s. piece (or guinea); notwithſtanding which it paſſed for 21s. and even for 22s. and as the ſilver coins were continually diminiſhed by clipping and other frauds, the value of the guinea roſe at length even to 30s. This occurred in the beginning of William III.'s reign, when a general recoinage of the ſilver took place, upon which occaſion the guinea was firſt forbidden to be exchanged for more than 26s. and afterwards its maximum of value was fixed at 22s. When the recoinage of the ſilver was completed, the guinea became current by conſent at 21s. 6d. So that it did not fall ſo low as might have been expected, and the conſequence was, that the greater part of the ſilver that had been recoined at a very heavy expence, was melted down and exported in exchange for gold.

In 1717, not twenty years after the recoinage, the Miniſters of George I. were alarmed at the decreaſe of the ſilver coins, and applied to Sir Iſaac Newton, then Maſter of the Mint, for his advice. He ſtated that the guinea, which then paſſed for 21s. 6d. was worth only about 20s. 8d. according to the relative value of gold and ſilver in the bullion market; and he ſuggeſted as an experiment that 6d. ſhould be taken off the current value of the guinea, in order to diminiſh the temptation to melt down and export the ſilver coins. At the ſame time, he acknowledged that 10d. or 12d. ought to be taken off the value of the guinea, in order that the gold coins might bear the ſame relation to the ſilver, as they ought to do according to the courſe of exchange throughout Europe; although it might be better to wait the effect of the meaſure he propoſed, which would ſhow what further reduction would be moſt convenient for the public.

In conſequence of this advice, the current value of the guinea was lowered, and it was ordered to be legal tender at the rate of 21s. at which value it continues; ſo that the relative value of fine gold, compared with that of fine ſilver, is now, according to his Lordſhip's calculation, as $15\frac{21}{62}\frac{10}{11}$ to 1. And the whole riſe in the value of gold, compared with ſilver, from 1602 to 1717, i. e. in 115 years, was $39\frac{1}{6}\frac{1}{7}$ per cent. or conſiderably more than one third. The guinea was indeed ſtill rated too high by at leaſt 4d. or $1\frac{9}{11}$ per cent.

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and as no further reduction has been made, the greateſt part of the ſilver coin has been melted down and exported, and we may add, that nothing but the defective ſtate of the remainder retains it in circulation. On the other hand, notwithſtanding a great quantity of gold has been ſince brought to the mint for coinage, ſcarcely any other ſilver has been coined, but what has been taken from the enemy, and carried to the mint to the no ſmall loſs of the captors.

The preceding hiſtory of the Engliſh coinage, is for the moſt part delivered in a clear and luminous manner, although we cannot but diſapprove of the ſeparation of the debaſements which took place from the 18th of Henry VIII. to the 6th of Edward VI. This ſeparation cauſes a break in the narrative that has an awkward effect. His Lordſhip then proceeds to ſtate the reaſons which determined the Sovereigns to adopt the ruinous ſcheme of debaſing the coins. This ſyſtem ſeems to have been unknown to the ancients, and to be the invention of the northern adventurers, who overturned the weſtern Roman Empire. Although his Lordſhip does not aſſign the real motive that led them to adopt the ſyſtem, there can, we think, be little doubt that it originated in the independence claimed by the ſubjects of thoſe Chiefs, and the ſlight coercive power the Chiefs poſſeſſed over them; ſo that the Chiefs were driven, by neceſſity, to adopt indirect means to raiſe a revenue for the payment of the expences of the government, becauſe their ſubjects would not conſent to contribute directly for that object. Hence theſe Chiefs were obliged at firſt to mix a certain proportion, generally $\frac{1}{12}$ of copper with the pure coins which had formerly been current, to defray the expence of their recoinage. In proceſs of time, however, when all the old coins of pure metal had paſſed their mints, and only alloyed metal was brought in, there was taken, in lieu of this, a double duty, one called *braſſage*, deſtined to defray the charge of the coinage, and the other *ſeigneurage*, deſtined for the ſupport of the other branches of the royal expenditure. This appears to us to be the origin of theſe duties.

Theſe duties were, as his Lordſhip obſerves, aboliſhed in England, by Charles II. who had an allowance granted him inſtead of them. They remain, however, to this day in moſt countries of Europe. In France, while under a royal government, the charge for braſſage was 2 livres per marc, or about 20d. per lb. troy, on gold, and $14\frac{1}{2}$ ſols, or about $14\frac{1}{2}$d. per lb. on ſilver; there was alſo taken in France for ſeigneurage $1\frac{4}{5}$ per cent. on gold, and $1\frac{7}{24}$ per cent. on

ſilver. Theſe duties produced, according to Neckar, about 21,000l. ſterling a year.

But ſome European Sovereigns, who happened to be in want of money, were not content with theſe duties, and accordingly debaſed the coin below the uſual ſtandard, or coined a greater ſum in tale out of the ſame quantity of metal. Theſe debaſements were not only mere temporary ſhifts which impaired their ancient revenues, but alſo acts of great injuſtice; by altering the value of leaſes, or grants, and by diminiſhing the property of creditors, to ſay nothing of the confuſion they introduced between the old coins and the new ones. How much the ſubjects thought they were injured by theſe debaſements, is evident by our Norman Kings having, in their own paternal dominions, a triennial tax on hearths, in lieu of the profit they might derive from theſe debaſements; and the Kings of France had the *tailles* and *aides* granted them for the ſame forbearance.

It has been ſtated by ſome politicians, and ſome governments have, as his Lordſhip obſerves, profeſſedly acted upon the principle, that the coins would by theſe means be retained within the realm, as James I. expreſſed it "for a perpetuall treaſure." But bullion muſt be exported when the total value of other merchandiſe imported is ſuperior to that which is exported, in ſpite of any laws to prevent it. So alſo if the relative value of the two precious metals be eſtimated in the mint in a different proportion than it is among traders in bullion, the coins of that metal, which is underrated at the mint, will be converted into bullion, and exported in order to purchaſe the other metal, whence a loſs will accrue to the public of the expence of coinage, and a difficulty alſo will ariſe in the internal commerce of the ſtate, from a want of coins in that metal which is exported.

His Lordſhip cloſes this long account of the Engliſh coinage with the following obſervation.

"Upon a full view of this important ſubject, in which it has been neceſſary occaſionally to cenſure ſome of the Sovereigns of this kingdom, for their conduct with reſpect to their coins, I think myſelf bound in juſtice to obſerve, that the Government of England has in general committed fewer errors in regulating their coins, than that of any other country of Europe. The debaſements of the coins of this kingdom have been leſs frequent, and in a leſs degree. In France, the livre, or pound in tale, contained originally a pound of ſilver in weight, as in England. By ſucceſſive debaſements made by the French government, the livre in tale is now reduced to about a 74th part of what it was, when

when the pound in tale and the pound in weight were the ſame. In Scotland, where the pound in tale originally contained alſo a pound of ſilver in weight, and continued in this ſtate till the year 1296, the Scottiſh pound in tale had been by ſucceſſive debaſements, before the union of the two kingdoms, reduced to a 36th part of its original value. In many parts of Germany, the florin, which is ſtill the integer or money of account of thoſe countries, was originally a gold coin, of the value of about 10 ſhillings of our preſent money. It is now become a ſilver coin, of the value of only 20d.; and its preſent value therefore is only equal to a 6th part of what it was formerly. In Spain, the maravedi, which was in its origin a Mooriſh coin *, and is ſtill the money of account of that kingdom, was in ancient times moſt frequently made of gold. Le Blanc obſerves, that in 1220 the maravedi weighed 84 grains of gold, equal in value to about 14 ſhillings of our preſent money; but he adds, that the weight of it was ſoon afterwards very much diminiſhed. This maravedi, though its value is not quite the ſame in the different provinces of Spain, is now become a ſmall copper coin, equal in general only to $\frac{4}{1\,7\,2}$ of an Engliſh penny. In Portugal, the re †, or reis, which is ſtill the money of account in that kingdom, is become of no greater value that $\frac{2\,7}{3\,6\,0}$ of an Engliſh penny: it is ſo ſmall, that, in eſtimating its value in other coins, it is reckoned by thouſands and hundreds. The moeda, or moidore, is equal to 4800 reis; and this little coin, called a reis, has now in fact no exiſtence but in name. Such has been the fate of all theſe coins, and ſuch is their preſent ſtate of depreciation. In this your Majeſty's kingdom of England, where the pound in tale and the pound in weight were originally the ſame, and continued in that ſtate till the 28th Edward I. that is, the year 1300, the pound in tale has, by nine ſucceſſive debaſements, been reduced to not quite one-third of its original value, the preſent value being to the original value as 32 to 93. It is evident, therefore, that the Government of England has debaſed its coins in a

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"* The name itſelf of this coin is derived from an Arabic word, or rather from the name of certain Moors, called Almoravides, who paſſed from Africa into Spain, and gave their name to the money coined by them. This name has ſince been corrupted into Maravedi. There is another more fanciful derivation of the name of this coin, which in Latin is called Marabitinus. It is ſaid to mean "Murorum ſpolia," becauſe the Spaniards, in driving the Moors out of Spain, frequently obtained theſe coins among the ſpoils taken by them. Botino, in Spaniſh, ſignifies booty, or ſpoils. See the Great Dictionnaire de Trevoux, article Maravedis."

"† I have not been able to diſcover what was the original value of the re."

leſs

leſs degree than the governments of any of the countries before mentioned: and Le Blanc, in his excellent Hiſtory of the Coins of France, thinks himſelf bound to render this tribute of juſtice to the Engliſh nation, "that the ſubject of coins has in general been underſtood in few countries ſo well as in England." P. 110.

This view of the debaſements which have taken place in the other European coins, is, it muſt be allowed, highly creditable to the Engliſh Government.

From this hiſtory of the Engliſh coinage, his Lordſhip paſſes to the general principles upon which coins ought to be made, on which ſubjects he treats as uſual at great length. Sir William Petty, Locke, and Harris, all agree that the ſtandard of money ſhould be compoſed of only one metal. They alſo thought that this ſtandard was in practice, ſilver, and that this metal ought to remain as ſuch. His Lordſhip brings forward a multifarious maſs of arguments to controvert this aſſertion, as to the preſent time. Before Henry III. there were, as we have ſeen, only ſilver coins, and of courſe they only could form the ſtandard. Theſe coins were aliquot parts of the Tower pound of ſilver, and paſſed by their weight, not number; although ſometimes a compenſation was made of 6d. in the pound by tale, in lieu of weighing them. After Edward I. diminiſhed the weight of the coins, the weighing of the ſilver coins begun to be diſcontinued, on account of the troubleſome calculations it required to aſcertain their weight. But the ſuperior value of gold coins has always cauſed them to be weighed, unleſs in caſes where the appearance of the coin is ſufficient to juſtify the neglect.

Since the introduction of gold coins, a conflict between the two metals has frequently been produced; and each has at times been exported to purchaſe the other. The profit procurable by this means, during the convulſions in the monetary ſyſtem, which we have already alluded to, was exceſſive, as appears by what we have already quoted, in conſequence of the bad principles upon which coins were conſtructed. A ſyſtem of coinage, indeed, can never be ſo perfect, but that the ſtandard coin itſelf will vary, as Lord L. expreſſes himſelf, "even with reſpect to itſelf," or to ſpeak more properly with reſpect to other commodities. But although in the reign of Elizabeth, a ſenſible diminution in the value of money had taken place, and a ſtill greater fall was apprehended, ſo that corn rents had been deviſed to uphold the revenues of colleges, yet it does not appear that any great fluctuation in the relative value of

gold and ſilver took place before the reign of James I. That monarch made the vain attempt of keeping pace with the bullion trade, by frequently altering the value of his coins, ſo that the coins were alternately exported.

In 1663, the gold coin, although coined at a certain value, was allowed by Charles II. to paſs according to the variation of the market. This meaſure ſeems to have prevented in a great degree the exportation of the coins; but it is equally evident, from his Lordſhip's hiſtory of this period, that the greater facility of paying ſums of any conſideration in gold, and the clipped ſtate of the ſilver coins, ariſing from the general diſuſe of weighing them, tended to raiſe the gold coins above their natural value, and thus to increaſe the number of theſe coins in preference to thoſe of ſilver. In 1717 the value of the guinea was, as has been already ſaid, reduced to 21s. with a view of reſtoring the equilibrium between the coins of the two metals; but this reduction being too ſmall, the gold coins ſtill retained their aſcendancy, ſo that ſince that time no great payments have been made at the Exchequer, or even among private perſons, in ſilver, that metal being uſed merely for neceſſary change, like the copper coins.

This uſe of ſilver has indeed, in ſome meaſure, been recognized of late by the legiſlature; ſince, in 1774, the ſilver coins were ordered to be legal tender by tale only as far as 25l. and after that to be taken at 5s. 2d. per oz. by weight. Hence his Lordſhip conſiders it as a matter of law, that the gold coins are become the ſtandard money, becauſe they are a legal tender, by tale, to any amount. He ſeveral times mentions the circumſtance of the ſilver coins not being a legal tender by tale above 25l. and it is in fact the principal argument upon which he reſts the proof of his poſitions. But as the legiſlature has fixed the price by the ounce, at which they ſhall paſs when above that ſum, and as this price is equal to the value ordered to be coined out of each ounce of ſilver, it appears to us that the legiſlature, recognizing the defective ſtate of theſe coins ariſing from the neglect of weighing them, and being aware, that if a perſon was obliged to receive them by tale to any amount, he might in the event of a recoinage, become a conſiderable ſufferer, has only ordered that the ancient mode, called *compenſatio ad penſum* ſhould be reſorted to in theſe caſes. Hence, ſo far as the law is concerned, it appears to us that the ſilver coins ſtill remain the ſtandard equally with thoſe of gold, as each are lawful tenders to any amount, with this difference, that in payments with gold coin each piece muſt be

be of a definite weight, but in payments with ſilver, the acknowledged deficiency of each piece muſt, in large ſums, be made up, by weighing the whole together, and putting in as many additional pieces as will cover the aggregate deficiency.

In addition to the above argument, his Lordſhip alledges ſome ſubordinate reaſons to ſhow the truth of his poſition, at leaſt as to matter of fact. In the reign of William III. ſilver being the acknowledged ſtandard of money, and the coins formed of it being at that time very defective, the price of every thing roſe in proportion to that deficiency; whereas at preſent, notwithſtanding our ſilver coinage is in an equally bad ſtate, the riſe in the price of things is not attributable to that cauſe; hence his Lordſhip infers, that the people look only to the gold coins as the ſtandard. He draws the ſame inference from obſerving, that when the ſilver coins were thus deficient in weight, the gold coins roſe in value accordingly; but ſince 1717 the guinea has not altered in its value, notwithſtanding the defect in the ſilver coins has continually increaſed. Foreigners alſo, he thinks, conſider our gold coins as the preſent ſtandard, becauſe the exchange with other places does not alter with the increaſing deficiency of the ſilver coins, as it did before the recoinage of the ſilver. And he further thinks, that the prices of bullion in the market ſhow the opinion of the dealers to accord with his own, becauſe the price of the metals have not, ſince the recoinage of the gold, fluctuated in conſequence of the increaſing defect in our ſilver coins. From all theſe circumſtances he infers, that the pound ſterling, which, from the time of Elizabeth, might be eſteemed as the expreſſion of $\frac{1}{62}$ of a pound of troy of ſtandard ſilver, has, by the gradual change of things become the expreſſion of $\frac{1}{124}$ of 5 dwt. 9$\frac{1}{2}$ grains of ſtandard gold, each of theſe metals being alloyed with a definite, but different proportion of copper. Reſpecting this opinion of his Lordſhip, we may obſerve, that as the legiſlature has thought proper to fix the relative value of the two precious metals, and to declare them equally a legal tender, to any amount, no excluſion of the ſilver coin as a ſtandard meaſure can be inferred from the circumſtances he has alledged: although, as the gold coins are not only the moſt perfect, but alſo the moſt convenient for paying ſums of any conſequence, it is natural for the ſubjects of this ſtate to meaſure the values of other things by thoſe coins, and equally ſo for foreigners to eſtimate the value of their monies by them.

(To be concluded in our next.)

ART. II. *Curioſities of Literature. Fifth Edition. Reviſed, altered, and enlarged with new Articles.* 8vo. 2 vols. 508 and 494 pp. 1l. 1s. Murray. 1807.

THE publit is uſually gratified by books of miſcellanies, and that it has been ſo by this is proved by the ſucceſſion of editions. With a fifth impreſſion we ſhould not have conſidered ourſelves as having any concern, had it not been proved to us, by a very ſimple but certain proceſs, that the preſent is nearly one half new. Not contented with large additions under almoſt every head, which, by a cloſer printing and a ſmaller type, are prevented from increaſing the apparent magnitude of the work, the author has prefixed to his volume ſome pages of *addenda*. We notice theſe more particularly for the ſake of contributing an illuſtration to the firſt of them. The author ſpeaks of the library of Grollier, and particularly of what he calls "the amiable inſcription" which adorned his books, *Jo. Grollierii et amicorum*. This inſcription was not the invention of Grollier, it was employed more particularly by the collectors of MSS. before the invention of printing; when it was of more importance that a man ſhould let his friends uſe his books, becauſe otherwiſe they might not be able to ſee them at all. The famous collector of MSS. Cardinal Seripandi, had this idea; witneſs the celebrated copy of the Odyſſey, in the Harleian Collection, which was collated by Profeſſor Porſon for the Grenville Homer. The inſcription is, "Ant. Seripandi et amicorum." Similar marks are found in other MSS.

We can ſcarcely open the copy which lies before us, in which the additions are marked, without ſeeing proofs of the compiler's zeal and diligence to improve his work. Among theſe proofs are the firſt ſixteen pages of Vol. I. Again 28 to 29 incluſive, &c. &c. and the ſecond volume appears to be augmented in a much greater proportion, inſomuch that from p. 360 to the end p. 494, almoſt the whole appears to be new. We know not how to give a general idea of a book ſo very various, otherwiſe than by ſaying, that the two volumes contain upwards of one hundred and ſeventy heads, under which the various remarks and anecdotes are entered; theſe are properly indicated by alphabetical tables at the beginning of each volume. They do not indeed all relate to literature, but much the greater part have reference to it; and the remarks of the compiler are often as ingenious as his matter is curious. In ſuch a variety it is difficult

difficult to ſelect; but among all the topics we cannot perhaps find one more pleaſing, particularly to literary men, than the following, which is all new in the preſent edition.

LITERARY FRIENDSHIPS.

"A delightful topic opens to our contemplations. I enter the ſcene as Æneas the green Elyſium, where he viewed the once illuſtrious inhabitants of the earth repoſing in ſocial felicity.

"It is honourable to literature, that among the virtues it inſpires is that of the moſt romantic friendſhip; and literary hiſtory preſents ſome inſtances of its fineſt enthuſiaſm. The delirium of love is often too violent a paſſion for the ſtudent; and its caprices are ſtill more incompatible with his purſuits than its delirium. But friendſhip is not only delightful but neceſſary to ſoothe a mind alternately elated and depreſſed: when the mind of a man of genius is infirm, it ſtrengthens; when dubious, it enlightens; when diſcouraged, it animates. However, literary friendſhips are rarer than one might imagine them to be.

"The memorable friendſhip of Beaumont and Fletcher ſo cloſely united their labours, that we cannot diſcover the productions of either; and biographers cannot without difficulty compoſe the memoirs of the one without running into the life of the other. They pourtrayed the ſame characters, while they mingled ſentiment with ſentiment, and their days were as cloſely interwoven as their verſes. Metaſtaſio and Farinelli, were born about the ſame time, and early acquainted. They called one another *Gemello*, or twin! Both the delight of Europe; both lived to an advanced age, and died nearly at the ſame time. Their fortune bore too a reſemblance; for they were both penſioned, but lived and died ſeparated in the diſtant courts of Vienna and Madrid. Montaigne and Charron were rivals, but always friends; ſuch was Montaigne's affection for Charron, that he permitted him by his will to bear the full arms of his family; and Charron evinced his gratitude to the manes of his departed friend, by leaving his fortune to the ſiſter of Montaigne, who had married. Forty years of friendſhip, uninterrupted by rivalry or envy, crowned the lives of Poggius, and Leonard Aretin, two of the illuſtrious revivors of letters. A ſingular cuſtom formerly prevailed among our own writers, which was an affectionate tribute to our literary veterans, by young writers. —The former adopted the latter by the title of ſons. Ben Jonſon had twelve of theſe poetical ſons. Walton, the angler, adopted Cotton, the tranſlator of Montaigne.

"Among the moſt faſcinating effuſions of genius are thoſe little pieces which it conſecrates to the cauſe of friendſhip. In that poem of Cowley, compoſed on the death of his friend Harvey, the following ſtanza preſents a pleaſing picture of the employments of two young ſtudents.—

" Say, for you ſaw us, ye immortal lights,
" How oft unwearied have we ſpent the nights!
" Till the Ledæan ſtars, ſo famed for love,
" Wonder'd at us from above.
" We ſpent them not in toys, in luſt, or wine;
" But ſearch of deep philoſophy,
" Wit, eloquence, and poetry,
" Arts which I loved, for they, my friend, were thine."

" Milton has not only given the exquiſite Lycidas to the memory of a young friend, but in his *Epitaphium Damonis*, to that of Deodatus, has poured forth ſome intereſting ſentiments. It has been verſified by Langhorne. Now, ſays the poet,

" To whom ſhall I my hopes and fears impart,
" Or truſt the cares and follies of my heart."

The elegy of Tickel, maliciouſly called by Steele, " proſe in rhyme," is alike inſpired by affection and fancy; it has a melodious languor, and a melancholy grace. The ſonnet of Gray to the memory of Weſt, is a beautiful effuſion, and a model for Engliſh ſonnets. Helvetius was the protector of men of genius, whom he aſſiſted not only with his criticiſm, but his fortune. At his death, Saurin read in the French academy an epiſtle to the manes of his friend. Saurin, wreſtling with obſcurity and poverty, had been drawn into literary exiſtence by the ſupporting hand of Helvetius. Our poet thus addreſſes him in the warm tones of gratitude.

" C'eſt toi qui me cherchant au ſein de l'infortune
" Relevas mon ſort abattu,
" Et ſcus me rendre chere, une vie importune.

* * *

" Que importent ces pleurs—
" O douleur impuiſſante! O regrets ſuperflus!
" Je vis, helas! Je vis, et mon ami n'eſt plus!"

IMITATED.

In Miſery's haunts, thy friend thy bounties ſeize,
And give an urgent life, ſome days of eaſe;
Ah! ye vain griefs, ſuperfluous tears I chide!
I live, alas! I live, and thou haſt died!

" The literary friendſhip of a father with his ſon is one of the rareſt alliances in the republic of letters. It was gratifying to the feelings of young Gibbon, in the fervour of literary ambition, to dedicate his firſt fruits to his father. The too lively ſon of Crebillon, though his was a very different genius to the grandeur of his father's, yet dedicated his works to him, and for a moment put aſide his wit and raillery for the pathetic expreſſions of filial veneration. We have had a remarkable inſtance in the two Richardſons; and the father, in his original manner, has

has in the moſt glowing language expreſſed his affectionate ſentiments. He ſays, 'My time of learning was employed in buſineſs; but after all, I have the Greek and Latin tongues, becauſe a part of me poſſeſſes them, to whom I can recur at pleaſure, juſt as I have a hand when I would write or paint, feet to walk, and eyes to ſee. My ſon is my learning, as I am that to him, which he has not.—We make one man, and ſuch a compound man may probably produce what no ſingle man can.' And further, 'I always think it my peculiar happineſs to be as it were enlarged, expanded, made another man, by the acquiſition of my ſon; and he thinks in the ſame manner concerning my union with him.' This is as curious as it is uncommon; and if the cynic calls it vanity, let us add, that it is of the moſt amiable kind!

"But it muſt not be ſuppoſed that men of genius have remained ſatisfied with only giving a few verſes to the tender recollections of friendſhip.

"Some for their friend have died penetrated with inconſolable grief; ſome have ſacrificed their character to preſerve his own; ſome have ſhared their limited fortune; and ſome have remained attached to their friend in the cold ſeaſon of adverſity *.

"Jurieu denounced Bayle as an impious writer, and drew his concluſions from the 'Avis aux Refugiés.' This work is written againſt the Calviniſts, and therefore becomes impious in Holland. Bayle might have exculpated himſelf with facility, by declaring the work was compoſed by La Roque; but he preferred to be perſecuted, rather than to ruin his friend; he therefore was ſilent, and was condemned. When the miniſter Fouquet was abandoned by all, it was the men of letters he had patroniſed, who never forſook his priſon; and many have dedicated their works to great men in their adverſity, whom they ſcorned to notice at the time when they were noticed by all. The learned Goguet bequeathed his MSS. and library to his friend Fugere, with whom he had united his affections and his ſtudies. His work on the Origin of the Arts and Sciences had been much indebted to his aid. In vain was the legacy bequeathed: Goguet died of a ſlow and painful diſorder; Fugere, who knew him to be paſt recovery, preſerved a mute deſpair, retired home, and the victim of ſenſibility died a few weeks after his friend. The Abbé de Saint Pierre gave an intereſting proof of literary friendſhip. When he was at college, he formed an union with Varignon, the geometrician. They were of congenial diſpoſitions. When he went to Paris, he invited Varignon to accompany him; but Varignon had nothing, and the Abbé was far from rich. A certain income was neceſſary for the tranquil purſuits of Geometry. Our Abbé had an income of 1800 livres; from this he deducted 300, which he gave to the geometrician, but

* We could have wiſhed this paragraph better compoſed. *Rev.*

accompanied by a delicacy which none but a man of genius could conceive. I do not give it you (he ſaid) as a ſalary, but an annuity, that you may be independent, and quit me when you diſlike me. Something nearly ſimilar embelliſhes our own ſcanty literary hiſtory. When Akenſide was in great danger of experiencing famine as well as fame, Mr. Dyſon allowed him three hundred pounds a year. Of this gentleman, perhaps, nothing is known; yet, whatever his life may be, it merits the tribute of the biographer. To cloſe with theſe honourable teſtimonies of literary friendſhip, we muſt not omit that of Churchill and Lloyd. It is known, that when Lloyd heard of the death of our poet, he acted the part which Fugere did to Gouget. I conclude by remarking that the page is crouded, but my memory is by no means exhauſted.

"The moſt illuſtrious of the ancients prefixed the name of ſome friend to the head of their works.—We too often place that of ſome patron. They honourably inſerted it in their works. When a man of genius however ſhows, that he is not leſs mindful of his ſocial affection than his fame, he is the more loved by his reader. Plato communicated a ray of his glory to his brothers; for in his republic he aſcribes ſome parts to Adimantus and Glaucon; and Antiphon the youngeſt is made to deliver his ſentiments in the Parmenides. To perpetuate the fondneſs of friendſhip, ſeveral authors have entitled their works by the name of ſome cheriſhed aſſociate. Cicero to his Treatiſe on Orators gives the title of Brutus; to that of friendſhip Lelius; and to that of old age, Cato. They have been imitated by the moderns. The poetical Taſſo to his dialogue on Friendſhip gave the name of Manſo, who was afterwards his affectionate biographer. Sepulveda entitles his treatiſe on glory, by the name of his friend Gonſalves. Luciel to his dialogues on the lawyers of Paris prefixes the name of the learned Paſquier.—Thus Plato diſtinguiſhed his Dialogues by the names of certain perſons: the one on lying is entitled Hippias; on Rhetoric Gorgias, and on Beauty Phædrus.

"Luther has perhaps carried this feeling to an extravagant point. He was ſo delighted by his favourite commentary on the epiſtle to the Galatians, that he diſtinguiſhed it by a title of doating fondneſs; he named it after his wife, and called it his Catharine." Vol. II. P. 388.

In examining this edition we have noticed a few repetitions, which in ſo various a book is not extraordinary, a few errors, and a few remarks to which we do not accede; but the whole maſs of ſuch objections would weigh little againſt the merit of the whole, as a truly amuſing and not inelegant compilation. That the author of it is Mr. D'Iſraeli is well known, and, if it were not, is declared in the advertiſement

advertiſement at the end; nor do we ſee why he ſhould not have affixed his name to it (in its preſent ſtate) as openly as to any other work he has produced.

ART. III. *Specimens of the later Engliſh Poets, with preliminary Notices.* By Robert Southey. 3 vols. cr. 8vo. pp. 1381. 1l. 11s. 6d. Longman and Co. 1807.

THESE volumes, Mr. Southey informs us, are intended to accompany Mr. Ellis's well known Specimens of the Early Engliſh Poets. They are of courſe executed in imitation of that uſeful and popular work, but in our opinion the imitation is principally confined to the title-page and outlines of the plan. Mr. Ellis's work was wanted to illuſtrate the riſe and progreſs of Engliſh poetry from the earlieſt times to the reign of Charles II. and in ſome meaſure to complete what Warton left unfiniſhed. Mr. Ellis has acquitted himſelf not leſs as an antiquary than as a man of taſte. His prolegomena exhibit a fund of induſtrious reſearch, of collected information, and ingenious thinking. His biographical notices are original, or gathered from materials which are not often to be met with, and may be referred to as authority. In all theſe points we find no reſemblance in the preſent work. The ſpecimens, ſo far from illuſtrating the progreſs of poetry from the time of James I. where Mr. Southey begins, do not give us an idea even of the poet himſelf; for Mr. Southey ſo frequently takes it for granted, that his reader is acquainted with the poets in his ſeries, that he ſeems to introduce the greater part of them merely *pro forma*, and inſtead of giving ſuch an extract as may form a *ſpecimen* of their talents, preſents us for the moſt part with a random quotation, that is neither ſpecimen nor ſample. In other inſtances he gives a ſmall poem, ſuch as he thinks may have eſcaped common obſervation; and this, no doubt, with a view to throw an air of originality over his work.

For all this, however, we are not inclined to blame Mr. Southey. We think he has more taſte and judgment, and aſpires more to the character of an original writer, than to have compiled ſuch a work as the preſent without ſolicitation. In his preface, he rambles ſo pleaſantly from one ſub-

ject to another, and from one kind of apology to another, without being able to ſay any thing ſeriouſly in favour of the work, that we are perſuaded he is of our own opinion on the merit of the plan, and would not have been ſorry had it been in his power to avoid this very faint and uſeleſs imitation of Mr. Ellis's popular work. Uſeleſs it certainly is, for it gives the public no more than they had before, in our poetical collections, in a better form; and faint it is, for we have the mere form of Mr. Ellis's work, without any of the found materials of which it is compoſed. There are many collections of poetry in our language, which are termed *Beauties;* but the preſent is not of that kind, for Mr. Southey has avowedly "inſerted a piece of inferior merit, rather than thoſe which are ſo well known as to be printed in every collection." If a collector chooſes to be guided by ſuch a rule as this, we have no means of ſtopping his career.

As we mean to confine *our* ſpecimens principally to the biographical notices, the only original part of the work, it may be proper to inform our readers of Mr. Southey's plan with reſpect to them.

"The biographical notices might eaſily have been extended, had it been conſiſtent with the plan, or the limits of this ſelection. Of a few great writers it was unneceſſary to ſay any thing—of ſome ignoble ones ſufficient to ſay what they had written." Pref. p. vi.

The *great* writers whom Mr. Southey leaves unnoticed are chiefly Addiſon, Prior, Pope, *Colley Cibber*, and Johnſon. Of Pope's talents, the only ſpecimens are the Epiſtle to Miſs Blount, and the lines on her birth-day. Thomſon is ſcarcely even *ſpecified* in his Ode to Eolus and the Hymn to Solitude. Dryden is to be eſtimated by his paraphraſe on the Veni Creator, his lines on the Marquis of Wincheſter, and one of his Epilogues! But enough of ſpecimens for the preſent.

Of the information to be derived from the biographical notices, the following may give our readers ſome notion.

"John Pomfret. Luton, Bedfordſhire, 1677—1703. Why is Pomfret the moſt popular of the Engliſh poets? The fact is certain, and the ſolution would be uſeful."

Although we do not mean to comment on theſe ſententious deciſions in every inſtance, we may here aſk Mr. Southey where he learnt that Pomfret is the moſt popular of the Engliſh poets? Surely not at his bookſeller's.

"Edmund

" EDMUND SMITH*.— The author of Phædra and Hippolitus. He has left but two poems in Engliſh."

" WILLIAM KING. The works of this ſingular writer were publiſhed by Mr. Nichols in three volumes, 1776. His poems in the general collections fill ſome of thoſe volumes on which the duſt may be permitted to lie lightly."

" THOMAS SPRAT. Biſhop of Rocheſter. Aptly named *Sprat*, as being one of the leaſt among the poets."

" NICHOLAS BRADY. ' He was (ſays Cibber) of a moſt obliging, ſweet, affable temper, a polite gentleman, an excellent preacher, and no inconſiderable poet.' His poetical labours, however, were confined to tranſlating the Æneis, and verſifying the Pſalms. It is quite conſiſtent with Shandean ſyſtems, that Tate and Brady ſhould be chriſtened Nahum and Nicholas."

" EDWARD MOORE. Editor of the World, which is often publiſhed, though perhaps not often read; and author of the Foundling and the Gameſter, which ſtill keep poſſeſſion of the ſtage."

Mr. Southey ſhould have informed us, why he thinks that the World is not often read, as a frequency of publication is uſually conſidered as a proof of the contrary, and eſpecially in the caſe of one of the moſt pleaſing of our periodical papers. He ſhould alſo have enquired when the Foundling was laſt acted?

The fatal accident which befell Mr. Cawthorne is thus related:

—" He was fond of riding other horſes beſides that which he borrowed of the Muſes, from one of which he was thrown and killed by the fall on the 15th of April, 1761."

" EDWARD YOUNG. No Engliſh poem has ever been ſo popular on the *Continent* as the Night Thoughts. It pleaſes all readers; for there is genius enough for the few, and folly enough for the many."

Young is no great favourite with our Critic, and the reaſon is perhaps better expreſſed in his preface, where he ſays,

" Young's manner was unique; it is a compound of wit and *religious madneſs*; but that madneſs was the madneſs of a man of genius."

The following arguments are extremely curious:

" CHESTERFIELD. Lord Cheſterfield has been too much praiſed by dancing maſters, who cannot read him; and too much

* The dates of birth and death, as in Pomfret, we omit in theſe extracts. EDIT.

blamed by rigid moraliſts, who cannot underſtand him. His great penetration led him to look deeply into the character of mankind; and the picture that he draws of it is ſo like, that it cannot but provoke a melancholy ſmile. To a very young mind, ſuch a repreſentation may be prejudicial, as tending to deſtroy that ingenuouſneſs in the outſet of life, which dies naturally and gradually by intercourſe with the world. A man, therefore, who ſhould begin by acting upon Lord Cheſterfield's principles, would now become a conſummate hypocrite; and he who ſhould not acknowledge the truth of his Lordſhip's obſervations, in the progreſs of experience, would be a fool: and thus at thirty we ſhould acquieſce in what might ſhock us at eighteen."

If Mr. Southey's notions of morality appear ſomewhat ambiguous, he muſt be confeſſed to have ſpoken more plainly in the following effuſion. We had hopes that inſolence to the throne had diſappeared among the other democratic paſſions of a late period, or at leaſt that books of entertainment would have been exempted; but we are miſtaken.

Speaking of Dr. DODD, this author exclaims,

"When one reads his pathetic appeals for mercy, at his trial, and in the Priſon-thoughts, one is tempted to aſk, if the hearts to which they were made were *human*, or ever knew what it was to err? But it was an appeal to *Avarice* under the name of *Juſtice*, and at a tribunal, where property is of more value than the life of man, ſuch an appeal is not likely to be heard."

"SIR WILLIAM BLACKSTONE. Though the reputation of this celebrated lawyer may be built on the broad foundation of legal quartos, we muſt yet be pleaſed to view the more ornamental part of his literary life, derived from his poetical character, and his purſuits of elegant ſtudies: at the age of twenty he had compiled a treatiſe, entitled Elements of Architecture, which met with approbation, though intended only for his own uſe. Theſe were the arts of his choice. And it is pleaſanter to follow his mind through them, than to trace its labours through thoſe by which he roſe to fame."

From theſe, and many other ſpecimens we might produce from the biographical notices, we hope we ſhall not be thought too harſh in wiſhing, that Mr. Southey had been more liberal of his criticiſm, and more ſparing of his wit. From ſome authors, whoſe praiſe is of value and whoſe arrogance is ſometimes excuſed on account of their rank in fame, a ſententious and dogmatical manner is read with allowance; but ſuch a manner is not only unpardonable but

ridiculous

ridiculous affectation in a young man, whoſe pretenſions, however fair, have not yet been allowed by the general voice. It is with more regret that we obſerve not a few remains of thoſe principles, which experience might have removed, and that the author ſteps out of his way to inſinuate or to propagate what is offenſive to loyalty and morality. Crowne's poem on Charles II. is given merely becauſe it affords Mr. Southey an opportunity of calling it "loyal blaſphemy;" and in vol. i. p. 415, we have a ſhort poem which may not unaptly be called "pious blaſphemy."

We have already hinted, that in the ſelection of the ſpecimens the author has not diſplayed the taſte which we think he poſſeſſes; but his excuſe is, that "in a collection, which is meant to give the poetical character of the age, it is as neceſſary to exhibit the worſt ſpecimens as the beſt." If this be juſt, Mr. Southey muſt have acquired ſome notion of the nature of a *ſpecimen*, which is to us incomprehenſible. We have always conſidered, that the ſpecimen of any article ſhould be the moſt perfect of that article, and it would be as ridiculous to judge of the character of an age from its blockheads, as it would be to eſtimate the proportions of animals from the occaſional production of monſters. If Mr. Southey, indeed, will favour us with ſpecimens of *bad* poetry from the earlieſt times to the preſent, the collection will be amuſing, but let him avow that ſuch is his intention.

ART. IV. *The Bees: a Poem, in Four Books. With Notes, moral, political, and philoſophical. By John Evans, M.D. F.R.M.S. Edinb.* 4to. 79 pp. 7s. Longman and Co. 1806.

IF the continuation of this pleaſing and inſtructive poem has waited at all for the ſucceſs and circulation of this firſt ſpecimen, we ſhall be doubly ſorry, that any circumſtances have delayed our notice of it. For, in truth, we think it well entitled to the attention and patronage of the the public. The author, the ſon of a man highly and juſtly valued for worth and talents*, ſeems to inherit both the

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* John Evans, Eſq. of Llewenygroes, author of the firſt accurate Survey of North Wales.

one and other. His motives and his objects all appear to be excellent; and in adorning a ſubject of much curioſity and intereſt, he has diſplayed no mean ſhare of the abilities of a poet. That he has not made his plan ſomewhat too large for the topics it is deſtined to embrace*, we will not venture to pronounce. This he ought beſt to know; and apparently his deſign is to trace the food and employments of his favourite inſects, ſeparately, in each of the four ſeaſons of the year. One of his reſources, therefore, is the deſcription of the plants which ſucceſſively ariſe in our climate for the nutriture of the bee: which deſcriptions, accompanied by ſhort botanical notices in the margin, will be acceptable to a very numerous claſs of readers.

His plan being ſo totally different, this author is not expoſed to any invidious compariſon with his Roman precurſor on the ſame ſubject, whom he admires and celebrates as he ought. Virgil taught for the ſake of adorning his ſubject; Dr. E. adorns for the ſake of teaching, and means

—"to interweave with the hiſtory and management of the bees, the lateſt diſcoveries and improvements in this branch of knowledge; to invite the more general culture of a ſtock requiring the leaſt capital, labour, or expence in maintenance, of any in the farmer's yard; and within the reach of the pooreſt cottager—to reſcue from *unmerited* and *impolitic* deſtruction the lives of an induſtrious race, which are ſpared by the now barbarous ſlaves of Egypt and of Greece—and above all, *to teach the young idea how to ſhoot*—and *look through Nature up to Nature's God.*"

—Theſe are his profeſſed objects, and they muſt be acknowledged to be worthy of a philoſopher, a poet, and a good man. In the introductory part of the preſent book, Dr. Evans introduces an ode, ſuppoſed to be ſpoken by the Nymph of the Belan, which, as it celebrates with elegance and juſtice two very valuable men, and ſcenery, which whoever has once known, muſt always recollect with delight, we will here lay before our readers.

"Hail, gentle Spirit†! thy benignant ray
Could pierce, through deepeſt gloom, my ſecret ſource,
Give my impriſon'd waters to the day‡,
And lead, with viewleſs art, my eaſy courſe:

Nor

* Four books are propoſed.
† The author's father. *Rev.*
‡ "Under the direction of the author's father, the waters of the

Nor call it art, that clear'd the rugged waſte,
'Tis Nature heighten'd by the hand of Taſte.

Where whilom trickled down the puny rill,
In devious mazes, through the tangled brake,
Now, 'mid the towering grove and ſwelling hill,
Spreads, in ſmooth majeſty, the lucid lake;
And every tint, that glows in yon tall wood,
With tenfold radiance trembles in the flood.

All that in Cambria's chequer'd vales we trace,
To pleaſe the taſteful eye, or win the ſoul,
Each bolder feature, and each ſofter grace
Here melting, form one harmonizing whole:
So wak'd to mimic life the ſculptur'd ſtone*,
Where all the Grecian beauties mingled ſhone.

Whoe'er along yon winding path ſhall rove,
Where every ſtep ſome new enchantment yields,
And catch betwixt the branches of the grove,
The Gothic fane†, green hills, and laughing fields;
Where daſhing waters down the ſteep rock roar,
Or where, with ſilver curl, they kiſs the ſhore;

O let him drop one tributary tear
O'er him, whoſe plaſtic hand, to Nature true,
With every charm that clothes the varying year,
And her own blended hues the landſcape drew:
Cold is the hand, which bade this Eden bloom,
And ſunk that genius in the ſilent tomb.

Mark, where the votive column‡ towers above,
How, drooping round, the reverent Dryads bend,
Hail the ſad tribute of maternal love,
And ſeem to mourn their Father and their Friend;

Sure

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the ſmall brook Belan, and ſome other petty rills, were ſo concentrated as to form a conſiderable torrent, daſhing over artificial rock-work, not diſtinguiſhable when covered with moſs and lichens, from a natural caſcade. From thence the waters ſpread into a majeſtic lake, winding through the Bath, or Belan grounds, in Winſtay Park; its edges ſkirted with lofty woods, where only a few years ſince ſome ſtinted hawthorns, thinly ſcattered, were almoſt the ſole poſſeſſors of the ſoil. To thoſe who can remember its then rude and rugged ſtate, the change muſt appear the work of ſome potent enchanter; whoſe only ſpells however were induſtry and munificence, guided by the hand of taſte."

* "*The ſculptur'd ſtone*] Venus de Medicis.

† "The pariſh church of Ruabon is ſeen in the diſtance beyond the waterfall.

‡ "*The votive column*] On an eminence immediately above the

Sure may the Planter claim ſome paſſing ſighs,
Who bade thoſe groupes, in fond aſſemblage, riſe;

Who taught their infant ſcyons where to ſhoot,
And float their leafy curtains far and wide.
Obedient to his ſkill, even age's root,
Mov'd, as by magic ſpell*, in full-grown pride,
Clung with freſh vigour to an alien glade,
And wondering Oreads bleſs'd the new-born ſhade.

Long as yon pile records the Patron's name,
His modeſt virtues, and his early doom†,
Nature herſelf ſhall ſpeak the Planter's fame,
And ſtamp his worth in each returning bloom:
If monument thou ſeekeſt—Look around!
His mauſoleum is this ſacred ground." P. 16.

The natural hiſtory of the birth and changes of the bee is thus given in an early part of the book:

" With courſe unvarying, thus the Mother-bee
Lays in the comb her ſhell-bound progeny;
Four days the embryo reſts in ſtill repoſe,
Ere the fifth morn its brittle cruſt uncloſe.
Coil'd in a ring her pliant folds ſhe twines,
And round her frame the clear *albumen* ſhines,
While the fond parent, with inſtinctive zeal,
Brings to her eager graſp the fragrant meal.

Soon as four days their deſtin'd courſe have run,
And ſunk beneath the wave th' unwearied ſun,

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the Bath grounds ſtands a monumental column, 101 feet high, including the baſe and capital. It was erected to the memory of the late Sir Watkin Williams Wynn, at the expence of his mother, and planned by the celebrated Mr. Wyatt. On the baſe is the following conciſe, but truly emphatic inſcription—

Filio Optimo
Mater
Eheu! Superſtes.

This pillar is, with great propriety, hid from the houſe, but is viſible to all the neighbouring country.

* " *Mov'd, as by magic ſpell*] In Wynnſtay Park trees of almoſt every age, and dimenſions, and at every ſeaſon of the year, have been removed to a conſiderable diſtance, with large balls of earth at their roots; and, by the aid of ſuitable machinery, again replanted, with the loſs of ſcarcely a ſingle tree. If the author miſtake not, the groupes, ſurrounding the pillar, are of this deſcription.

† " *His early doom*] The late Sir W. Wynn died at the early age of 41!

The

The full-form'd Nymph clings to her cloſe-ſeal'd tomb,
Spins her own ſilky ſhroud, and courts the gloom.
But, while within a ſeeming grave ſhe lies,
What wondrous changes in ſucceſſion riſe!
Thoſe filmy folds, which cas'd the ſlimy worm,
Now thrown aſide, uncoils her length'ning form;
Six radiant rings her ſhining ſhape inveſt,
The hoary corſlet glitters on her breaſt;
With fearful joy ſhe tries each ſalient wing,
Shoots her ſlim trunk, and points her pigmy ſting.
Though yet of tender mould, and fainteſt hue,
The pale Aurelia glimmers to the view,
Soon, black'ning by degrees each harden'd ſcale,
Fring'd with light hairs, ſhe ſhews her plaited mail.

When twice ſix ſuns have on bright axle roll'd,
And edg'd the parting clouds with fleecy gold,
To freſh exiſtence call'd, ſhe proudly ſcorns
Her limbs impriſoned, and her blunted horns,
Wins through the rifted wax her eaſy way,
And hails, on fluttering wing, the chearful day.
New to the light, as ſenſe impulſive leads,
She ſeeks at once the flow'r-enamel'd meads,
Sucks the pure eſſence from each honey'd bell,
And bears within her breaſt the cryſtal well." P. 24.

The margin is every where illuſtrated by ſhort notes, but thoſe of more detail are printed at the end. In theſe latter, ſome very intereſting queſtions are diſcuſſed. One of theſe, which treats on the curious ſubject of the ſexes of bees, we ſhall here inſert.

" The reader will obſerve, that both here, and in other parts of the poem, the author has ſtyled the working bees *females*, in contradiction to the general opinion, which ſuppoſes them to be *neuters*, and the Queen to be the ſole mother, as well as monarch, of the whole community. Theſe inſects having been never ſeen in the act of propagating their ſpecies, great latitude has been left for conjecture on this myſterious ſubject. From the ancients they had gained the character of inviolable chaſtity. Thus Pliny obſerves, 'Apium enim coitus viſus nunquam. Plures exiſtimavere oporteri confici floribus compoſitis, aptè atque utiliter.' After, however, having ſtood the fiery ordeal of ſo many ages, their reputation was obliged to yield to the prying reſearches of the ſagacious Reaumur, who has made their queen little better than a Cleopatra, or Meſſalina. Both Maraldi and Swammerdam had clearly aſcertained, by anatomical obſervations, that the drones were males; but none of theſe inquiſitive philoſophers could ever perceive any thing like ſexual intercourſe. This circumſtance induced the latter to believe, that the female was fecundated by the mere viviſying *aura*, exhaled

haled from the male; an idea fully refuted by the experiments of Mr. Huber. *New Obſervations on the Natural Hiſtory of Bees*, p. 8, &c. His experiments ſeem alſo to prove that the queen can be impregnated by the drones in the open air *only*, and not within the hive. *Ibid.* p. 24, &c. A circumſtance already obſerved reſpecting ants, by M. Bonnet. *Contemplations de la Nature.*

" To vindicate in ſome meaſure the character of the inſect queen, Mr. Wildman has boldly dared to ſtem the torrent, and revive the long forgotten idea, ſuggeſted by Mr. Butler, in his *Feminine Monarchie*, that queens produce queens only, and the common bees are the mothers of common bees. His experiment is at leaſt plauſible and deſerves attention. He ſeveral times cut out the comb, to which the young queen's cell was fixed, and ſtuck it in another hive, putting a ſufficient quantity of bees with it, and obſerving at the ſame time that there were no young ones in the common cells. At the end of ſix or ſeven days, he took the bees out of the hive, and found the young queen only then breaking from her cell, as a bird from its egg; yet there were eggs and maggots at the bottom of almoſt every cell, which could not have been laid there by the queen in her then imperfect ſtate. *Wildman's Complete Guide*, p. 44. The only doubt in this experiment ariſes from the poſſibility of the preſence of other *ſmaller* queens, which Mr. Huber ſometimes found no larger than the working bees, and which he could only diſtinguiſh by immerſing his bees in cold water, and carefully examining every individual, while in a torpid ſtate. Riems firſt diſcovered the exiſtence of fertile labourers; and Mr. Hunter obſerves, that the working bees 'are all females in conſtruction, having the female parts, which are extremely ſmall.' *Philoſophical Tranſactions*, 1792, p. 175.

" Mr. Huber has advanced a ſtep further, and proved by actual experiment, that workers, ſeparately confined in glaſs caſes filled with combs, laid eggs, which produced however *male* worms. *Lib. citat.* p. 93. It is ſurely more conſonant to the ſimplicity of nature, and to the analogy of other animals, to ſuppoſe the drones and labourers coupling together, than that the former and the queen ſhould generate two ſuch diſtinct tribes, *both* parents being the ſame. But the author muſt once more lament the provokingly ſlight attention paid to this branch of natural hiſtory by thoſe among his countrymen, whoſe abilities, perſeverance, and above all, *uninterrupted* leiſure, render them ſo fully equal to the taſk. If the queen be really intended, like the foundreſs of the waſp republic, to people the whole ſtate, ſhe ſhould be, in the latter ſtages of pregnancy, of the ſame gigantic ſize with thoſe unwieldy inſects, when flying about in May, and ſo anxiouſly ſought after, and deſtroyed. This might eaſily be aſcertained by Mr. Huber's plan of immerſing the bees in cold water, or by Mr. Wildman's dextrous management of them, without the loſs of a ſingle individual.

" The libellulæ, or dragon-flies, are well known to couple

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in the air, giving the appearance of a double animal as they fly along. The author has been led to ſuſpect the ſame of bees, from frequently obſerving one of thoſe bearing off another ſwiftly through the air; but this he throws out as a mere ſuggeſtion." P. 66.

The queſtion of the duration of a bee's life is left undetermined *.

Dr. Evans is manifeſtly a reader and admirer of Dr. Darwin, but neither a convert to his impious tenets, nor a ſervile copyiſt of his ſtyle. In the latter, however, lies his only danger. By his example he has ventured to introduce long and ſhining ſimiles with little if any reference to the thing compared; and the Darwinian cadence,

"Graſps the keen lance, and ſhakes the beamy ſhield."

"Spreads the young leaf, and wakes the ſleeping bud."

occurs too often. Our poets ſhould be aware, that a verſe ſo entirely artificial as this, where every ſubſtantive, epithet, and verb has its exact place, and preſcribed length and cadence, is not worth the trouble of writing down, even once in a long poem. It can cauſe neither pleaſure nor ſurpriſe. It is exactly analogous to what, after the decline of Roman poetry, was called the *golden verſe*, ſuch as,

"Mollia ſecuræ peragebant otia gentes."

conſiſting of two epithets and two ſubſtantives, anſwering to each other in the ſame order, with a verb in the middle. Theſe, which Virgil never † uſed, and Ovid but ſparingly, were continually affected by later and worſe poets; and are now deſervedly ſhunned by thoſe who would imitate pure writers. When this has once been mentioned, the good ſenſe of Dr. Evans will, we doubt not, preſerve him from the ſnare, and the remainder of the poem will have the genuine beauties of Engliſh poetry, which he is well qualified to introduce, entirely free from the affectations of any poet.

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* The author adopts in his verſe the old idea of ſeven years, but in his notes is doubtful. So long a period for an inſect, bred and educated in a few days, ſeems to us ſo contrary to analogy, that we cannot conceive it to be true. Probably bees will at laſt prove to be annuals. Of the drones, Dr. E. ſays, it is known that he exiſts for a few months only, "the length of life in the queen and labouring bees, is as yet but vague conjecture." P. 75. But it is not very likely that the periods of the different claſſes ſhould be ſo extremely different.

† When we ſay *never*, we will not anſwer for it, that an inſtance or two may not be found. We ſpeak only on general recollection.

ART. V. *Travels in Scotland, by an unuſual Route, with a Trip to the Orkneys and Hebrides; containing Hints and Improvements in Agriculture and Commerce, with Characters and Anecdotes, embelliſhed with Views of ſtriking Objects, and a Map, including the Caledonian Canal. By the Rev. James Hall, A. M.* In 2 Vols. 8vo. 622 pp. Price 1l. 6s. Johnſon. 1807.

AMONG the many peculiarities by which our countrymen are characterized, none is more conſpicuous than the paſſion for travelling, or the itch of ſeeing foreign parts. The people of other nations ſeldom ſet out on a journey without having ſome cogent reaſon for it. They have either ſome perſonal advantage in view, or ſome preciſe object of curioſity to gratify; but an Engliſhman will travel for travelling's ſake, and often quits his home for weeks and months with no other apparent purpoſe than mere loco-motion. Whether this be a ſalutary inſtinct to correct that ſtagnation of juices, of which our climate is ſaid to be productive; or whether it be aſcribable to the peculiar goodneſs of our roads and poſt-horſes, we ſhall not at preſent take upon us to determine.

The *lengths* to which this travelling paſſion has carried ſome of our countrymen are truly remarkable. We have lately ſeen one of them quitting his home with the determination of abſenting himſelf for years, and for the ſole and avowed purpoſe of gratifying this deſire. After having traverſed every kingdom of Europe, he begins with Aſia, and undeterred by difficulties and dangers, explores its trackleſs waſtes, and takes a peep at the curioſities in his way, even at the riſque of having his throat cut by the Muſſulmen. At length, after having trodden more ground than almoſt any other mortal trod before, except the famous Mr. Ledyard, who was alſo our countryman, he terminates his journey, where Alexander the Great terminated his conqueſts, namely, in the regions "quæ fabuloſa lambit Hydaſpes." It was ſomething to equal Alexander the Great; but it was ſtill more to excel him. Yet this too has been accompliſhed, in the travelling way, by a native of Britain, the celebrated Bruce of Kinnaird, who achieved that in which heroes at the head of their armies had failed, the diſcovery of the ſources of the Nile.

When we reflect upon theſe arduous undertakings, the dangers and difficulties with which they were attended, and the reſults to which they lead, we are forcibly reminded of the

the pertinent queſtion which, as we learn from Mr. Chevalier, the well known explorer of the modern Troad, a Turkiſh Janiſſary put upon obſerving that traveller ſo aſſiduous in ſearching after antique ruins, and in digging the earth for their ſhattered remains. "Are there then," ſaid the ſoldier, "no heaps of old ſtones in your own country, that you have come ſo far from home to look for them?"

A tour through England, Scotland, or Wales, is a particular modification of this travelling *mania* of our countrymen, and now that performing the grand continental tour has become a matter of ſome difficulty, theſe domeſtic tours form one of the moſt favourite amuſements of the rich and faſhionable. This, we believe, may be ranked among the additions which have been made to the liſt of our enjoyments, by modern ingenuity, for our grandfathers and grandmothers, or at any rate our great-grandfathers and great-grandmothers were ſcarcely at all acquainted with ſuch an amuſement. At preſent we whiſk from one extremity of the iſland to the other, with the celerity of a balloon, and with the eaſe of a party of pleaſure. But half a century ago, a journey between London and Edinburgh was ſo ſerious a buſineſs, that men uſed to make their wills before they ſet out upon it. Poſt-chaiſes, and even poſt-horſes, were then very rare; a few ſtage-coaches were ſufficient to anſwer all the demands of occaſional travellers; and the greateſt part of the community were ſatisfied with remaining all their lives a kind of fixtures on their native ſoil.

While this was the caſe the remoter and leſs acceſſible parts of our iſland were nearly as unexplored as the interior regions of Africa. We were then as ignorant of the treaſures of the romantic and picturesque which we poſſeſs; we knew as little of our now ſo much admired rocks and mountains, as we do at preſent of the gold and ſilver which may lie hid beneath them. It was, we believe, the celebrated poet, Gray, that firſt brought into notice and deſcribed the beautiful ſcenery of the lakes of Cumberland and Weſtmoreland, which are now the reſort of every perſon in the kingdom who pretends to any taſte. The fine ſcenery of the Highlands of Scotland was ſcarcely at all known to the public till the travels of Pennant were publiſhed. At preſent the caſe is very different, the geography of the lakes is more accurately laid down than that of any piece of dry land in England, and the mountains of Scotland have been more thoroughly explored than her coaſts or harbours.

We by no means object to the indulgence of this new fancy in the public, if kept within any reasonable bounds. It is indeed productive of many advantages. It has not only increased our acquaintance with British topography, but it has tended to benefit the remote districts of the country. The roads and inns in the mountainous regions have been greatly improved; and the condition of the inhabitants has been ameliorated by their intercourse with strangers more advanced in wealth and civilization than themselves. But every thing in excess has its evils; and there is an evil accompanying this touring rage, which we, as literary censors, are more peculiarly and imperiously bound to notice, as it falls within our appropriate department; we mean the late enormous multiplication of books of travels. A reviewer would himself need to journey post-haste to keep any kind of pace with the prodigious number of tours, rambles, and surveys, equestrian, pedestrian, vehicular, and naval, which have of late issued from the press. In this way it is our painful task to go over, as it is proverbially expressed, the same ground again and again. To visit repeatedly the same towns, traverse the same mountains, and listen again and again to the raptures excited by the same enchanting prospects. Nay, we have even detected the same travelling anecdotes served up without acknowledgment by different tourists, who seem to have proceeded on the calculation, that readers in general would be satisfied with reading one book of travels for one district of country.

Nor is this all; the appetite of the public for itinerary reading has been so strong, that it has suggested to the dealers in books several new and unheard-of productions of this kind, of which we have good reason to complain as grievous accessions to our already too ponderous burthens. The guides, road-books, post-chaise companions, descriptions of mountain scenery, and directions for travellers, have multiplied to an intolerable degree. We have even a species of encyclopædias of travels, under the name of British Tourists, Juvenile Tourists, Beauties of England, Scotland, and Wales, &c. &c. We have lately had to review, in two instances, a completely modern innovation in this style of writing, called a Sporting Tour; and as for walking tours, which were things before scarcely known to the public, as they were almost confined to pedlars and mendicants, they have of late multiplied in an alarming manner.

We have been naturally led to these remarks by the publication which lies before us, and which doubtless owes its

birth to this ravenous appetite of the public for the journal of every touriſt. The title page of Mr. Hall plainly ſhows that he is aware of the charm which *novelty* can impart to any production in this line: for he announces his Travels to have been performed by an *unuſual* route. He likewiſe ſeems to know the kind of ſeaſoning which the public reliſh to this their favourite diſh; when he informs them that his work is interſperſed with characters and anecdotes, and embelliſhed with views, and a map, including the Caledonian canal. The route of Mr. Hall, however, has certainly as little pretenſions to novelty as his views or map. The map is exactly ſuch as embelliſhes our common geographical grammars; of the views he himſelf acknowledges that moſt of them have appeared before, and that they are again inſerted by permiſſion of the proprietor of the original plates; and the route, which he calls unuſual, lies principally along the great poſt road from Edinburgh to the northern extremity of Scotland.

Yet notwithſtanding all this, Mr. Hall's performance is far from being deſtitute of novelty; although it is a kind of novelty, which we can neither admire nor commend. If his route be a beaten one, he ſcruples not to go out of his way on all occaſions, for matter which his readers would hardly look for; and the moſt ordinary occurrence on the road affords him an opportunity of diſplaying the extent and variety of his attainments; his acquaintance with ancient and modern literature; his claſſical learning; his philoſophical profundity; and his ſkill in political and theological diſcuſſion. For example, the paſſage of Queen's Ferry introduces the notice of the marine of the ancients; and ſuggeſts a ſingular improvement in naval architecture.

"When I came to the Queen's Ferry, ſo called becauſe Margaret, Malcolm III's Queen, uſed frequently to paſs there in her way to and from Dumfermline, where ſhe reſided, I ſaw one of the paſſage boats labouring much, and with difficulty turned by the boatman. The ſhips of the ancients, particularly large ones (and Diodorus Siculus tells us that ſome of them were ſo large as to contain from three to four thouſand men) had always two helms or rudders; one at the ſtem or prow, and another at the ſtern; and ſometimes one at each ſide, as we ſee in large barges on the Thames at this day. Now as men in a boat with an oar at each end, acting in different directions, produce the ſame effect, and aſſiſt one another in turning her, might not a helm, or rudder at the *ſtem* as well as the *ſtern* of boats and other

veſſels, to be ſhipped and unſhipped at pleaſure, upon many occaſions, be uſeful?" Vol. I. p. 2.

Again a viſit to the houſe of Kinnaird ſuggeſts not only the notice of its former owner, the Abyſſinian Bruce, which was ſufficiently natural; but it gives riſe to the following curious digreſſion concerning Mr. Park, the African traveller.

"I next went to view the houſe of Kinaird, where Bruce, the famous Abyſſinian traveller reſided. His voluminous productions, reſpecting the ſources of the Nile, are well known. The opinion that his travels are not authentic, but that having found, he tranſlated and palmed a Roman Catholic Miſſionary's journal on the public as his own, I believe to be wholly groundleſs. Perhaps this report may have ariſen from this circumſtance, that when Mr. Bruce was introduced to his Majeſty, it was found that he was a very bad drawer. Indeed he could ſcarcely draw at all, though the elegant drawings in his book were given out as the productions of his pencil. At any rate Mr. Park, who has travelled through a great part of Africa already, who is now on his travels to the interior of that vaſt continent a ſecond time, and with whom I have the honour to be acquainted, is of opinion that Bruce's narration is true, and ſays that the manners of the Abyſſinians, however beaſtly they appear in ſome points of view, differ but little from ſome of the African tribes near Tambouchtou, that he has viſited.

"Mr. Park, who is only about twenty-eight or thirty years of age, has travelled through a conſiderable part of Africa at the expence of the African Society in London, who ſupport his wife and family in his abſence, and have ſettled a handſome annuity on her, in the caſe of his death, is extremely intelligent, as well as enterprizing. He has an uncommon facility in acquiring languages; and as he ſhoots well, and propoſes ſhooting with water, ſand, or any thing, which is eaſily done by putting a little greaſe or tallow between the powder and the water, he has no doubt, with his gun, of being able to kill beaſts or bring down fowls enough, if nothing elſe can be got on which to ſubſiſt, though he ſhould for weeks or months meet with no human being in this extenſive and uninhabited country, which ſometimes happens. And, to prevent being attacked by beaſts in the night, as they are afraid of fire more than any thing elſe, he propoſes always kindling one, and calculating matters ſo that it ſhall not go out, while he is aſleep. Under Providence he truſts ſolely to his gun, and is not afraid of any thing but that while he is aſleep it may be broken or ſtolen by the ſavages. Were this to happen, which he truſts will not be the caſe, he muſt return. He left London lately; and though all that have ſet out in the

ſame route have either died or never been heard of, yet he is not afraid." P. 7.

By giving unbounded ſcope to this widely extended principle of aſſociation among his ideas, Mr. Hall is able to fill up his pages with great celerity, and deals out knowledge to his readers with the moſt profuſe liberality. The ſight of the gold and ſilver plate at Alloa Houſe, with the recollection of the plate he had formerly ſeen at Lord Lovat's, Gordon Caſtle, and other great family manſions, leads him to enquire into the relative proportion of the precious metals poſſeſſed by the ancients and by the moderns; and upon balancing evidence he ſeems to give it in favour of the Greeks and Romans, and even of his forefathers the ancient Scots; notwithſtanding the great ſupplies, which for the laſt three centuries have been derived from the mines of Mexico and Peru. But here we cannot help thinking him too partial in his eſtimate of ancient wealth. This ſuggeſtion of the riches which anciently abounded in Scotland, affords the author an apology for a diſquiſition concerning the antiquities of his country, and without further ceremony he enters ſeriouſly into that very abſtruſe and arduous inveſtigation. He divides the Scottiſh territory between the Celts and the Picts or Peights, called alſo Vichts, Wicks, or Wiggans, and traces the manners and habits of both tribes, in the moſt remote ages. The queſtion concerning the origin of theſe ancient people leads to a notice of the Goths; and thence by a natural connection he is led to mention the Danes, Norwegians, and other Scandinavian nations; and having in this manner ranged at large for ſome time over the vaſt field upon which he had ſo undauntedly entered, he returns to the point from which he ſtarted, the family plate of the Scots, by declaring, that "if we thus reflect on the hiſtory, genius, character, and habits of the Scandinavian tribes and nations, ſo widely diffuſed, and incorporated with thoſe of the Lowland Scots, we ſhall not be inclined to conſider the accounts we have of the wealth of Douglas or of other Scottiſh Chiefs in the fourteenth century as altogether, if at all incredible." We are tempted here to exclaim, without deciding whether the materials themſelves are new or rare,

We wonder how the d—l they got there!"

Mr. Hall evidently wiſhes to be amuſing as well as didactic; and he loſes no opportunity of adorning his pages

with the hiſtory of the people whom he chances to meet, or the ſtrange ſtories which he is able to pick up on the road. Of theſe anecdotes the following is a ſpecimen.

"Upon inquiry at the inn at Alloa, I found the perſon who accompanied me thither to be Mr. B——r, a young gentleman of conſiderable property near St. Andrew's, in Fife; that ſome years ago, having been on a jaunt to ſee Edinburgh, Carron Works, &c. &c. as he was riding between Stirling and Alloa, a fine young healthy woman on horſeback, who had been at Stirling, came galloping up, intending to paſs him; but that when her horſe came exactly oppoſite to his, notwithſtanding repeated attempts on her part, and the ſervant attending her, her horſe would not go *one inch* paſt this gentleman's. This naturally brought on a converſation, and they travelled ſome miles together. At laſt, where two roads ſeparate, her horſe ſuddenly galloped off the great road, ſhe ſaying, farewell. This gave the young gentleman ſcarcely any uneaſineſs, and he and his ſervant rode on. But when they reached Alloa, where he remained all night, he became extremely uneaſy, and almoſt diſtracted that he did not aſk her addreſs. After a ſleepleſs night, and chiding his ſervant for not aſking the lad that attended her where they reſided, inſtead of proceeding on his way to Fife, he returned the way of Stirling, making inquiry every where about the young woman he had ſeen, towards whom he felt a ſympathetic attraction, for which he could not account. Having hunted about for two days, like one out of his ſenſes, in queſt of her, he at length diſcovered the place of her abode, which was at her father's, a farmer in the Carſe of Clackmannan. If pleaſed with her converſation when on horſeback, now that he ſaw her in a neat, plain, clean, country dreſs, he became violently in love, and after ſatisfying her what he was, he propoſed to marry her. Notwithſtanding that he was young, rich, and handſome, yet ſhe would not comply. Having returned to his houſe, and ſtaid a few days, finding no peace, he ſet out again to try his fortune with his fair acquaintance, in whom he ſaw every day new beauties. Several journies of this kind being made, he at laſt gained her affection: and now having been married for years, they have fine children, and are one of the happieſt couples in the world." P. 25.

We likewiſe inſert the following for the edification of thoſe who admire what is called evangelical preaching. It relates to the burgh of Culroſs.

"The people here, as in moſt towns in Scotland, are divided into a variety of religious parties, which are too apt to encourage and ſupport ſtrolling preachers. Not long ago, I was informed, a company of players, from the Edinburgh theatre, wiſhed

wiſhed to try their fortune here for a few evenings; and one of them, coming a day before the reſt, fell ſhort of caſh. Happening, in an ale-houſe, to fall in with a ſhoemaker, the player, concealing his profeſſion, propoſed to give the inhabitants a word of exhortation. The ſhoemaker, finding himſelf in company with ſuch a piouſly diſpoſed perſon, immediately called for more porter, and not only offered to be precentor, and otherwiſe aſſiſt him, but alſo ſent to advertiſe the inhabitants when and where to meet. Great numbers aſſembled, and the ſhoemaker, though rather tipſey, precented. The player, having vociferated out an extemporary prayer, and delivered what they thought an excellent ſermon, drew from his hearers from five to ſix pounds ſterling; and would have made more of it, had not the other players arrived, and informed them what he was." P. 48.

If all Mr. Hall's anecdotes were as harmleſs as this, we could not ſeriouſly object to them, though we might not conſider them as extremely amuſing. But when he makes his travels a vehicle of private ſcandal, and all the idle tittle-tattle of a goſſipping neighbourhood, we are inclined to reprobate his conduct in the ſtrongeſt terms. Sometimes he ſcruples not to give the names of reſpectable public characters at full length, while he propagates abuſe againſt them. On other occaſions he ſhelters himſelf from chaſtiſement by concealing names, or printing only initials, although the identity of perſons is ſo well eſtabliſhed by circumſtances, that thoſe who are acquainted with the country can be at no loſs to diſcover who is meant. In this manner he gratifies his readers with the tea-table chat of the diſtricts which he viſits, and circulates ſcandal and abuſe without any apparent compunction. Such a traveller as this ought to be interdicted from diſturbing the peace of a neighbourhood by his viſits. He ought to be denied admiſſion into all well-conſtituted ſocieties, ſince he ſeems little better than a beaſt of prey roaming about in queſt of his quarry.

What ſhall we think of a man who can print a converſation of which he came to the knowledge in the following manner:—"When I had arrived at the inn at Stonehaven," ſays he, "I was uſhered into ſplendid coffee-room, where I found two gentlemen in cloſe converſation, which my company ſeemed to interrupt. Not wiſhing to diſcommode them, and being in a corner, however rude it might appear, *I pretended to ſleep*. From their converſation I found that, &c."*

* The ſame *honourable* mode of picking up intelligence is again adopted by this traveller at the inn of Inverary.

With this *original* matter Mr. Hall has mingled a good deal of information that is evidently borrowed. The ſtatiſtical accounts of the different pariſhes in Scotland are laid under liberal contributions, and the biographical notices of eminent perſons which have been already publiſhed, ſupply materials for many ſucceſſive pages. This is particularly exemplified in the account of Profeſſor Wilkie, of St. Andrew's, the author of the Epigoniad; and we may add, in all the information which is communicated reſpecting the paſt ſtate of that Univerſity, on which this author has copiouſly deſcanted.

Theſe plagiariſms may be detected with peculiar eaſe in the preſent work, becauſe Mr. Hall's ſtyle is of ſo marked a character, that whenever he borrows from other authorities, the tranſition immediately becomes manifeſt. Of his ſtyle we can by no means ſay that it is correct, or even grammatical; and it is ſometimes not altogether eaſy to diſcover his meaning. He not only abounds in Scotticiſms, as was naturally to be expected, but we meet with various ſpecimens of the idiom, ſuppoſed to be characteriſtic of the ſiſter iſland, which in familiar phraſeology is denominated a *bull*. Thus, upon one occaſion, Mr. Hall ſpeaks of "ſixty-five brace of *birds*, beſides hares, *partridges*, and a large pole-cat." P. 405. On another, he recommends, that Labradore ſhould be "taken out of the *hands* of wolves, boars, and foxes, and become the peaceful abode of civilized life." P. 473.

In the following ſentence, from the ſingularity of the arrangement, the author ſeems to ſay, that he went to ſee a thing a ſecond time which he had never ſeen *before*. "*Carron work, which is but a few miles from Linlithgow I* had ſeen before; but as I had not ſeen the *boring of cannons*, I went to ſee *it* again." P. 3. We alſo inſert the following, as a puzzle to thoſe readers who take pleaſure in decyphering an author's meaning.

"Upon the death of principal Maccormick, uncle to the Hills, renowned for telling pleaſant ſtories of a certain kind, when a clergyman in the vicinity of Edinburgh to the Lord Preſident Dundas, Mr. Henry, and other branches and friends of the Arniſton family, Mr. Dundas, the new Chancellor, referred the nomination of his ſucceſſor to the Profeſſors of the United College, provided that they ſhould be unanimous in their choice; but reſerving the nomination of a principal to himſelf if they ſhould not. The oppoſite parties, who were then ſcrambling for the ſuperiority, could not agree, and Dr. Playfair, the compiler of an extended edition of Blair's Chronology, and miniſter of Meigle,

gle, the parish of Belmont, the usual residence of the late Lord Privy Seal, the Honourable Mr. Stuart Mackenzie, brother to the Earl of Bute, was appointed by the Crown to the vacant office." Vol. I. P. 150.

Among various errors of the press, we observe also some errors of orthography, which can hardly be attributed to that source, such as "the *tawn* of leather," instead of "the *tan* of leather,"—"the *bands* of matrimony," instead of "the *banns* of matrimony," and, "*camomile*" instead of "*calomel*," which the author sagely informs us is a preparation of mercury and *laudanum*.

We also observe some examples of misquotation; such as a Latin line ascribed to Horace, which really belongs to Persius, p. 75, and so forth.

After these censures we should be well pleased to gratify our readers with any thing really entertaining or new, which these rather costly volumes contain, but we do not find any thing of sufficient consequence to justify the further extension of this article.

The quantity of ground which Mr. Hall traverses in these volumes is very extensive; for having travelled from Edinburgh along the east coast of Scotland, with occasional deviations, till he arrives at the river Spey, he proceeds westward into the highlands, and then again journies in an easterly direction till he arives at the lands end. From thence he embarks for the Orkney Isles; next visits the Hebrides; and, proceeding through Argyleshire to Dumbarton, returns by the route of Glasgow, Lanerk, and the Kirk of Shots to Edinburgh.

Those who expect any interesting information from this work, respecting the present state of the Highlands, or northern and western Scottish isles, will be grievously disappointed. Here, where the richest harvest of materials lay, the author is peculiarly defective. Instead of attempting to depict the manners and pursuits of the native Highlanders, he descants on the wondrous instincts of the various orders of animals, and adduces a number of common place facts to prove the truth of the maxim that *Deus est animus brutorum*. While he should be estimating the resources and population of the country, he is busied in counting the number of young eels that pass up the Spey in a given time; or in observing the phenomena of what he calls a *transmigration* of these little animals. The amount of his information respecting the Orkneys is a description of the humours of a fair which he witnessed at Kirkwall, adorned as usual with a string of gos-

sipping

ſipping anecdotes. To make amends, however, he inſerts a tolerably long account of the Shetland Iſles, which he ſays he received from the Miniſter of a pariſh there, but which is manifeſtly copied from printed authorities. The reaſon he aſſigns for not viſiting Shetland in perſon is curious—"As," ſays he, "I ſaw many of the people of the Shetland Iſlands at the market of Kirkwall, particularly from Mainland, which is the largeſt of them, being nearly twenty miles long and twenty broad, and of which Lerwick is the capital, I did not go to ſee them." P. 517.

The account which Mr. Hall gives of the Hebrides is equally defective. He viſited only the Iſles of Lewes and Barne, having, he ſays, "neither leiſure nor inclination to viſit the other weſtern iſlands, though ſome of them are well worth ſeeing." P. 553. The public would have loſt no important information if his want of leiſure and inclination had prevented him from viſiting even that ſmall portion of our weſtern territory.

Upon the whole we cannot help regretting that the ſtate of the public taſte ſhould be ſuch as to authorize a bookſeller to publiſh a work like the preſent, in the oſtentatious dreſs in which it is actually exhibited to us. We ſhould have thought a ſmall volume, of very ordinary paper and print, a vehicle more than ſufficiently valuable for the materials conveyed in it; inſtead of which, we are preſented with two large and well printed volumes, adorned with a more than ordinary portion of well executed engravings. Some of theſe engravings have avowedly been publiſhed before; but others are added for the evident purpoſe of enhancing the price, as their ſubjects are plainly choſen on account of their *graphic* effect, and can illuſtrate nothing that occurs in the volumes to which they are attached*. Who would have thought of finding in a book of travels, a print of "Mr. —— receiving a viſitor in his ſhirt"—of "A blackſmith ducking a tailor"—of four Highlanders holding up pieces of lighted fir, called Highland Candleſticks, and ſo forth? Yet ſuch it ſeems is the rage of the public for embelliſhments, that the engraver, as well as the printer and publiſher, are to be paid by the purchaſers of this book. We have endeavoured to diſcharge our duty to our readers, by informing them of the value of the commodity for which ſo high a price is demanded.

* Some of the views were firſt publiſhed in an anonymous tour, printed in 8vo. about 1791; that book was afterwards republiſhed in 4to, with the name of its author, Mr. Newte, to which edition were added far the greater part of the views inſerted in the preſent book.

ART.

ART. VI. *Memoirs of Dr. Joſeph Prieſtley, to the Year* 1795, *written by himſelf. With a Continuation to the Time of his Deceaſe, by his Son Joſeph Prieſtley: and Obſervations on his Writings, by Thomas Cooper, Preſident Judge of the Fourth Diſtrict of Penſylvania; and the Rev. William Chriſtie. To which are added Four Poſthumous Diſcourſes.* Two Volumes. 8vo. pp. 911. Johnſon. 1806 and 1807.

TO the reflecting reader this work will be fraught with inſtruction, as it exhibits the progreſs of the ſtudies of a very extraordinary man; while every reader of taſte muſt approve the artleſs ſimplicity of that part of the narrative, which was written by Dr. Prieſtley himſelf. It has been publiſhed in two volumes, and in two ſucceſſive years; but the ſecond volume is all, except the four poſthumous ſermons, a continuation of that *appendix* to the *Memoirs*, which commences in the firſt; and the ſeries of the pages is continued through both. That the editor ſhould think the life of his father "likely to be more uſeful, as well as more intereſting, than the lives of the generality of literary men," was very natural, for his father was indiſputably a man of great abilities and great induſtry; but though we agree with him in opinion, that the work may be both uſeful and intereſting, it will be perceived from the ſequel, that our opinion and his reſt on different foundations.

The ſubject of theſe memoirs was the ſon of Jonas Prieſtley, a maker and dreſſer of woollen cloth. He was born at Fieldhead, about ſix miles ſouth-weſt of Leeds, in Yorkſhire, on the 13th of March, old ſtyle, 1733, and had the misfortune to loſe his mother in 1740. In 1742, he was taken from the houſe of his father by an aunt, deſcribed as in circumſtances rather opulent; and by her ſent ſucceſſively to ſeveral ſchools in the neighbourhood, eſpecially to a large free ſchool, under the care of Mr. Hague, a clergyman.

"Under this gentleman" ſays he, "at the age of *twelve* or *fifteen*, I *firſt* began to make *any progreſs* in the Latin tongue, and acquired the elements of Greek. But about the ſame time that I began to learn Greek at this public ſchool, I learned Hebrew on holidays, of the diſſenting miniſter of the place, Mr. Kirkby; and upon the removal of Mr. Hague from the free ſchool, Mr. Kirkby opening a ſchool of his own, I was wholly under his care. With his inſtruction I had acquired a pretty good knowledge of the learned languages at the age of *ſixteen*. P. 4."

It

It ſeems ſomewhat extraordinary, that Dr. Prieſtley did not recollect whether it was at the age of *twelve* or of *fifteen*, that he *began* to make ſome progreſs in the Latin tongue, and acquired the *elements* of Greek; and, great as his talents unqueſtionably were, it is ſtill more extraordinary, that from either of theſe periods, eſpecially the laſt, to the age of *ſixteen*, he ſhould have acquired a pretty good knowledge of theſe languages, and at the ſame time have learned Hebrew! The truth we think, appears to be, that Dr. Prieſtley never acquired a profound knowledge of either Greek or Latin; and the writer of the preſent article was aſſured by a friend of the Doctor's, in 1786, that when he began his controverſy with Dr. Horſley and Mr. Badcock, his knowledge of Greek was uncommonly limited. This we are ſtrongly inclined to believe; for having lately met with Whiſton's *Primitive Chriſtianity*, we have found in that ſingular work many of the quotations with which Dr. Prieſtley made ſuch a parade of learning in his hiſtories of *the Corruptions of Chriſtianity*, and *Early Opinions concerning Jeſus Chriſt*.

Being intended by his father and aunt, who were Calviniſtic diſſenters, for the work of the miniſtry in that ſect, he was ſent, in 1752, to an academy at Daventry. Previouſly, however, to his going thither, he had ſtudied geometry, algebra, and various branches of mathematics, under a diſſenting miniſter, who had been a pupil of the celebrated Maclaurin; and had read, with little aſſiſtance from him, Graveſande's Elements of Natural Philoſophy, Watts's Logic, and Locke's eſſay. Whether theſe ſtudies had ſhaken his faith in the diſtinguiſhing tenets of Calviniſm, which had hitherto been ſo ſtrong, that he was rendered miſerable by diſcovering in himſelf none of thoſe *experiences*, or ſymptoms of the *new birth*, which he had been taught to conſider as evidences of *election*, we know not; but the following extract is, on many accounts, worthy of attention.

"Before I went from home (to the academy), I was very deſirous of being admitted a communicant in the congregation which I had always attended, and the old miniſter, as well as my aunt, were as deſirous of it as myſelf, but the *elders* of the church (lay-elders we ſuppoſe) who had the government of it, refuſed me, becauſe when they interrogated me on the ſubject of the *ſin of Adam*, I appeared not to be quite orthodox, not thinking that all the human race (ſuppoſing them not to have any ſin of their own) were liable to the wrath of God, and the pains of hell for ever, on account of that ſin only; for ſuch was the queſtion that was put to me. Some time before, having then

no

no doubt of the truth of the doctrine, I well remember being much diſtreſſed, that *I could not feel a proper repentance for the ſin of Adam;* taking it for granted, that without *this* it could not be forgiven me." P. 10.

The congregation, in which the belief of ſuch doctrines as this was made a term of communion, muſt have been Calviniſtic indeed! nor does the practice of its members ſeem to have been at variance with their faith. It is well known, that the notions entertained by the Britiſh Calviniſts, of the manner in which the Lord's day ſhould be obſerved, have no countenance in the ſcriptures of the New Teſtament, or in the writings of the primitive church; and that they are indeed more ſuitable to the Jewiſh ſabbath than to the feſtival commemorative of our Lord's reſurrection; and ſuch were the notions entertained by that congregation, of which the elders refuſed to our author the communion.

"No victuals were dreſſed on the Lord's day in any family of that congregation. No member of it was permitted to *walk out* for recreation; but the whole day was ſpent at the public meeting, or at home in reading, meditation, and prayer, in the family or in the cloſet."

A ſerious obſervation of the Lord's day is indiſputably a matter of great importance, to which every pious parent will pay due attention in the education of his children; but before he inculcate as duties ſuch rigid reſtraints as theſe, he will do well to aſſure himſelf and his children, that they are *enjoined by God;* for if this be not completely *proved*, there is great danger of young perſons, diſguſted by ſuch ſtrict obſervances, running headlong from one extreme to another, and plunging themſelves, when they go abroad into the world, into all the profane levities of the age.

From profane levity Dr. Prieſtley appears to have been perfectly free at every period of his life; but it is almoſt needleſs to inform our readers, that he gradually advanced from the extreme of Calviniſtic orthodoxy, on the one hand, to the utmoſt verge of Socinian hereſy on the other. He was an Arminian when he went to the academy, and an Arminian he might probably have remained, had that ſeminary of education been properly conſtituted. But he found the ſtudents there almoſt equally divided on the queſtions concerning *liberty* and *neceſſity*, the *ſleep of the ſoul*, and *all* the articles of theological *orthodoxy* and *hereſy;* the tutors were as much divided as the ſtudents, and inferior to many

many of them in ſeveral branches of ſcience; ſo little authority was exerciſed, that the lectures had often the air of friendly converſations between the tutor and his pupils; and the natural conſequence was, that this author, who candidly acknowledges his precipitancy in forming his opinions, embraced what is generally called the *heterodox ſide of almoſt every queſtion!* Unfortunately too, he no ſooner adopted a new opinion, than he *wrote in defence of it*, and thus engaged himſelf (ſuch was the pride of this haſty man) not to retrace his ſteps, however far he might advance in the direction which had been pointed out to him. Even at this miſerable academy he compoſed the firſt copy of his *Inſtitutes of Natural and Revealed Religion*, in which he appeared as an Arian, determined never to return to the faith of the Catholic Church, though ready to recede further and further from it, as the love of novelty or the ſpirit of oppoſition might prompt.

His heretical propenſities, however, were a loſs to him even among the diſſenters; for when they were diſcovered at Needham Market, in Suffolk, where he was firſt the paſtor of a flock, his hearers gradually deſerted him; his ſalary, which, by agreement was to be forty pounds a year, fell ſhort of thirty; and an impediment in his ſpeech, which he endeavoured in vain to remedy, deprived him of every chance of recommending himſelf to a better place. Notwithſtanding all theſe diſcouragements, he continued his theological ſtudies, and quickly contrived to diveſt himſelf of what he had hitherto retained—a *qualified belief* of the doctrine of *atonement!* As uſual he wrote a treatiſe on the ſubject, which he ſubmitted to Dr. Fleming and Dr. Lardner, by whom great part of it was publiſhed; Lardner having ſuppreſſed the remainder, in which the author firſt attacked the reaſoning of St. Paul.

"At that time," ſays he, "I had not read any commentary on the ſcriptures, except that of Mr. Henry when I was young. *However, ſeeing ſo much reaſon to be diſſatisfied with the apoſtle Paul, as a reaſoner,* I read *Dr. Taylor's Paraphraſe on the Epiſtle to the Romans*, but it gave me no ſort of ſatisfaction; and his general *Key to the Epiſtles* ſtill leſs. I therefore at that time wrote ſome remarks on it, which were a long time after publiſhed in the *Theological Repoſitory*." P. 33.

That he received no ſort of ſatisfaction from theſe two publications does not at all ſurpriſe us; for Dr. Taylor, though he entertained ſome notions which we cannot adopt, always

always conſiders St. Paul as entitled to a deference, which no mere reaſoner has a right to claim; but we are indeed ſurpriſed that Mr. Prieſtley, in his twenty-fourth or twenty-fifth year, ſhould have thought himſelf qualified to enter the liſts, in a controverſy of this kind, with a biblical ſcholar ſo eminent as Dr. Taylor indiſputably was. From ſuch premature ſelf-confidence nothing was to be expected which did not actually follow.

After having been three years at Needham, ſtruggling with difficulties, he received a call to be their miniſter from a diſſenting congregation at Nantwich, in Cheſhire, where he found a good natured people, with whom he lived for three years very happily. There he eſtabliſhed a ſchool, which at Needham he had in vain attempted, the people being afraid to truſt an Arian ſo zealous with the education of their children. No ſuch fears diſturbed the good-natured people of Nantwich; and his ſchool conſiſted generally of about thirty boys in one room, and half a dozen young ladies in another! He was thus enabled to buy ſome books, and ſome philoſophical inſtruments, ſuch as a ſmall air pump, and an electrical machine, of which he taught his ſcholars the uſe.

His engagements in the ſchool allowed him little leiſure to compoſe any thing while at Nantwich; though he there recompoſed his *Obſervations on the Character and Reaſoning of St. Paul*; and wrote, for the uſe of his pupils, an *Engliſh Grammar* on a new plan, which was printed in 1761, and ſtill retains conſiderable reputation.

In 1761 he was appointed teacher of the languages (we ſuppoſe, from the context, Greek and Latin) in the diſſenting academy at Warrington, where he compoſed courſes of lectures on *the Theory of Language*, on *Oratory and Criticiſm*, on *Hiſtory and general Policy*, on the *Laws and Conſtitution of England*, and on the *Hiſtory of England*. How a teacher of *languages* came to conceive it to be any part of his duty to lecture on *hiſtory*, *law*, and *general policy*; or by what means this author had qualified himſelf to lecture on ſuch ſubjects, is by no means apparent from this narrative; but he did more wonderful things than all this; for one year he gave a courſe of lectures on *Anatomy!*

It was while he was tutor at Warrington, that he received from the univerſity of Edinburgh the degree of LL.D. and was firſt introduced to Dr. Price, Mr. Caxton, Dr. Watſon the phyſician, and Dr. Franklin, by whoſe converſation he was led to turn his attention, more than he had hitherto done, to the ſubject of experimental philoſophy. With the aid of

Dr.

Dr. Franklin he undertook, and in one year completed his *Hiſtory of Electricity*—a wonderful effort ſurely of a man who was employed, for five hours every day, in lectures public or private.

"Though while I was at Warrington," ſays he, "it was no part of my duty to preach, I had from choice continued the practice; and wiſhing to keep up the character of a diſſenting miniſter, I choſe to be *ordained* while I was there." P. 56.

There is ſomething in this ſhort paſſage, which to a member of the Church of England is hardly intelligible. Had Dr. Prieſtley been for ſix years paſtor ſucceſſively of two congregations, in which the ſacraments of the church were ſurely ſometimes adminiſtered, without being ordained? Among the ſect of diſſenters to which he belonged, are the ſacraments generally adminiſtered by perſons not ordained? If ſo, why did he chooſe, while he was at Warrington, to be ordained, that he might keep up the character of a diſſenting miniſter? We really wiſh that he had told us what, in his opinion, was the import of ordination, that we might know why any thing like the *form* of ordination is practiſed among our proteſtant diſſenters.

Dr. P. had married, while he was at Warrington, a woman, of whoſe underſtanding he draws a very favourable, and we doubt not a juſt picture; and by her advice, as the academy was not flouriſhing, he accepted an invitation to take charge of a congregation of diſſenters at Leeds, to which he removed in September, 1767. He was at this period an Arian. All the tutors at Warrington were Arians, who "wondered, we are told, at a Mr. Seddon, of Mancheſter, the only Socinian in the neighbourhood;" but this wonder, on the part of Dr. Prieſtley, was ſoon to ceaſe. By reading with care Dr. Lardner's *Letter on the Logos*, he became what is called a Socinian ſoon after his ſettlement at Leeds, where he had reſumed his application to ſpeculative theology. This readineſs to adopt the opinions inculcated in the laſt book which he read, brings to our remembrance the caſe of Pope, who informed the Biſhop of Rocheſter *, that he found himſelf a Papiſt and a Proteſtant by turns, according to the laſt book which *he* read; but there is this difference between the two caſes, that Prieſtley, far from being a catholic and a heretic by turns, continued

* See Letters to and from Dr. Atterbury, in Warburton's Edition of Pope's Works.

to recede further and further from the catholic doctrines. He wondered indeed one day at opinions, which, on reading, not the Bible, but the work of ſome polemic in theology, he adopted the next day; and we doubt not that his retrograde changes were owing to the ſame cauſe, to which Warburton attributes Pope's fluctuation, "the want of thoſe *principles* on which a right judgment of the points in queſtion is to be regulated."

The publications of Dr. Prieſtley were ſo numerous, and followed each other in ſuch rapid ſucceſſion, that it is impoſſible, in the limits allotted to a review, to take the ſlighteſt notice of them all; nor is it indeed neceſſary, as there is a catalogue of his works, books and pamphlets, ſubjoined to the ſecond volume of theſe Memoirs, to which we refer our readers. At Leeds he publiſhed three volumes of his *Theological Repoſitory*, his *Eſſay on the Doctrine of the Atonement*, which he rejected in every ſenſe; two *Catechiſms*, with ſome other religious tracts, for the uſe of his congregation; ſome controverſial pamphlets on the ſubject of *politics* civil and eccleſiaſtical, in which he thought fit to conſtitute *Dr. Balguy* and *Judge Blackſtone* his antagoniſts; and a kind of defence of the American claims, written at the requeſt of Dr. Franklin and Dr. Fothergil. At Leeds too he began his experiments on air, when, as he confeſſes himſelf, he knew very little of chemiſtry; he publiſhed in 1772, a pamphlet on the method of impregnating water with *fixed air* (carbonic acid gas); furniſhed a large article on the ſubject to the philoſophical tranſactions of the following year, for which he received the gold medal of the ſociety; and publiſhed ſoon afterwards his *Hiſtory of Diſcoveries relating to Viſion, Light, and Colours*.

The friends whom he acquired while he reſided at Leeds were numerous and reſpectable; and among them he mentions the well-known Mr. Lindſey and his wife, to whoſe judgment his deference was ſuch, that he ſays, p. 69,

"I never choſe to publiſh any thing of moment, relating to theology, without conſulting *him*; and hardly ever ventured to inſert any thing that *they* diſapproved, being ſenſible that my diſpoſition led to precipitancy, to which their coolneſs was a ſeaſonable check."

Is not this another proof of Dr. Prieſtley's wanting thoſe principles, by which alone a right judgment can be formed, of points that are in diſcuſſion among theologians; as well as of his allowing to any man of abilities, provided his opinions were at a ſufficient diſtance from the doctrines of

the Catholic Church, that authority over his judgment, which he refuſed to St. Paul?

After reſiding ſix years at Leeds, where he had two ſons born, he was tempted to leave it, and to go into the family of the Earl of Shelburne, the late Marquis of Lanſdowne, on his Lordſhip's ſtipulating to give him 250l. per annum, with a houſe for his family to live in; and an annuity for life of 150l. in the event of their being ſeparated by his Lordſhip's dying, or changing his mind. This was a ſituation of independence, which to the father of a family muſt always be comfortable; but as this author was often employed to *amuſe his patron's gueſts* by the exhibition of philoſophical experiments, his ſoul, we think, muſt have ſighed for the hour of ſeparation. His office was *nominally* that of *librarian*; and as he had very little employment, he ſeems, for ſome time, to have paſſed his hours agreeably, in converſing on friendly terms with Lord Shelburne, and in the proſecution of his favourite ſtudies, for the expences of which he was allowed, in addition to his ſalary 40l. per annum.

In the year 1774 he made, with his patron, the tour of Flanders, Holland, and Germany, and ſpent a month in Paris, where he had an opportunity of converſing with every perſon of political or literary eminence.

"As I was ſufficiently apprized of the fact, I did not (ſays he) wonder, as I otherwiſe ſhould have done, to find all the philoſophical perſons to whom I was introduced at Paris, unbelievers in Chriſtianity, and even profeſſed Atheiſts. As I choſe on all occaſions to appear as a Chriſtian, I was told by ſome of them, that I was the only perſon they had ever met with, of whoſe underſtanding they had any opinion, who profeſſed to believe Chriſtianity. But on interrogating them on the ſubject, I ſoon found that they had given no proper attention to it, and did not really know what Chriſtianity was (is). This was alſo the caſe with a great part of the company that I ſaw at Lord Shelburne's." P. 74.

We have quoted this paſſage, not becauſe it contains any thing that can be new to the greater part of our readers; but becauſe it is the teſtimony of a philoſophical admirer of the French revolution, to the truth of that repreſentation of French principles, which was given by Burke and others; and which a party among ourſelves ſtill affects to conſider as exaggerated.

With Lord Shelburne Dr. Prieſtley remained ſeven years, ſpending his winters with his Lordſhip in London, and his ſummers

ſummers with his own family at Calne, in Wiltſhire. During this period he publiſhed four volumes, giving an account of his experiments on *air*; his *Letters to a philoſophical Unbeliever*; his *Lectures on Oratory and Criticiſm*; his *Inſtitutes of natural and revealed Religion*; his book againſt the philoſophical principles of the Doctors Reid, Beattie, and Oſwald, which he admits to have been written in a manner not to be entirely approved; his edition of *Hartley's Obſervations on Man*; his *Diſquiſitions relating to Matter and Spirit*, *Socinianiſm*, and *philoſophical Neceſſity*; his *Correſpondence on the ſame ſubjects with Dr. Price*, which is truly a valuable work; and his *Harmony of the Goſpels*, on the idea of the public miniſtry of Jeſus having continued little more than *one year*. Of this opinion concerning the duration of our bleſſed Lord's public miniſtry he ſays,

"Though my ſide of the queſtion was without any advocates that I know of, and had only been adopted (been adopted only) by Mr. Mann, who ſeemed (ſeems) to have had no followers, 'there are few perſons, I believe, who have attended to our (the biſhop of Waterford's and his) diſcuſſion of the ſubject, who are not ſatisfied that I have ſufficiently proved what I have advanced."

How Dr. Prieſtley came to ſuppoſe, ſince he acknowledges that his ſide of the queſtion was without any advocates, that few of thoſe, who had attended to the diſcuſſion, were not ſatisfied with his proof of what he had advanced, is to us as inconceivable, as how he came to repreſent Mr. Mann as *adopting* his opinion. Mr. Marſh had attended particularly to the diſcuſſion; and he ſays expreſsly *,

—"that as far as he is able to judge, the Goſpel of St. John preſents almoſt inſuperable obſtacles to the opinion of thoſe, who (with Dr. Prieſtley) confine Chriſt's miniſtry to one year; for, in order to effect this purpoſe, it is neceſſary to make omiſſions and tranſpoſitions in St. John's Goſpel, which are not warranted a priori by the laws of criticiſm, but are attempted merely to ſupport a previouſly aſſumed hypotheſis."

It is ſo far from being true, that Mr. Mann *adopted* the opinion of Dr. Prieſtley, that his *Eſſay*, in which the ſame opinion is maintained, was publiſhed in 1733, the very year in which the *Doctor was born*; ſo that though the latter may have adopted the opinion of the former, it is utterly impoſ-

* See Marſh's Michaelis, &c. vol. iii. Part. ii. pp. 62—67.

ſible, that the contrary could have been the caſe. The truth is, that the opinion conſidered as a *diſcovery* belongs to neither of them; for it was the opinion of Clement of Alexandria, and Tertullian, who flouriſhed in the end of the ſecond century, as well as of Origen, who flouriſhed in the third; while Clement of Rome, who flouriſhed in the firſt century, and was the companion of St. Paul, maintained, if what is called his ſecond epiſtle be genuine, the opinion, which is now generally received, concerning the duration of our Lord's public miniſtry.

Lord Shelburne became at laſt weary of Dr. P. as an inmate in his houſe, and for about two years before they finally ſeparated, diſplayed evident marks of diſſatisfaction.

"When I left him," ſays the Doctor, "I aſked him whether he had any fault to find with my conduct, and he ſaid *none*. Accordingly I expected that he would receive my viſits, when I ſhould be occaſionally in London; but he declined them,"—

we doubt not on the beſt grounds; as the Doctor ſoon began to aſſociate with perſons, with whom it would not have become a Britiſh ſenator to have the ſmalleſt correſpondence. His intimacy with Dr. Franklin became cloſer than ever; and the difference with America breaking out about this time, their converſation was chiefly of a political nature, which, of itſelf, might have been a very ſufficient reaſon (whether it was the real reaſon or not) for Lord Shelburne's wiſhing no longer to converſe familiarly with either. Yet, ſays Dr. Prieſtley,

"I can bear witneſs, that Dr. Franklin was ſo far from promoting, as was generally ſuppoſed, that he took every method in his power to prevent a rupture between the two countries. He urged ſo much the doctrine of forbearance, that for ſome time he was unpopular with the Americans on that account, as too much a friend to Great Britain. His advice to them was *to bear every thing for the preſent, as they were ſure in time to outgrow all their grievances; as it could not be in the power of the mother country to oppreſs them long.*" P. 89.

Is this the language that would have been uſed by a man really deſirous to prevent a rupture between the two countries? No! it is the language of an artful demagogue deſirous to blow into flame the embers of rebellion, without endangering his own head, in the event of his being diſcovered. Dr. Franklin knew, that the Americans were *not* an oppreſſed people; yet he admits that they were ſo, and by aſſuring them that it could not be *long* in the *power* of the

mother country to *oppreſs* them, affects to perſuade them to yield for *the preſent*, by an argument, which he could not fail to know would invite them to immediate reſiſtance. We had lately occaſion to deliver, not in very favourable terms, our ſentiments of this far-famed philoſopher*; but the following view of his principles, by his confidential friend, muſt tend to ſink his character in the eſtimation of every good man.

"It is much to be lamented, that a man of Dr. Franklin's general good character, and great influence, ſhould have been an unbeliever in Chriſtianity, and alſo *have done ſo much as he did to make others unbelievers.* To me, however, he *acknowledged, that he had not given ſo much attention as he ought to the evidences of Chriſtianity*, and deſired me to recommend to him a few treatiſes on the ſubject, ſuch as I thought moſt deſerving of his notice, but *not of great length*, promiſing to read them, and give me his ſentiments on them. Accordingly I recommended to him Hartley's evidences of Chriſtianity in his Obſervations on Man, and what I had then written on the ſubject in my Inſtitutes of natural and revealed Religion. But the American war breaking out ſoon after, I do not believe that he ever found himſelf ſufficiently at leiſure for the diſcuſſion. I have kept up a correſpondence with him occaſionally ever ſince, and three of his letters to me were, with his conſent, publiſhed in his miſcellaneous works in quarto. The firſt of them, written immediately on his landing in America, is very ſtriking." P. 90.

Is it poſſible to conceive any thing worſe than the diſpoſition of that man, who, without having examined the evidences of Chriſtianity, not only rejected it himſelf, but laboured to make others reject it likewiſe? The queſtion, whether Chriſtianity be true or falſe, is ſurely not a trifling queſtion, which may be examined or let alone at pleaſure! Compared with its importance, what are the theories of the moſt admired philoſophers? Yet here is a man, who could employ great part of a long life in making experiments in electricity, and in forming theories on the reſult of thoſe experiments; who yet never gave himſelf the trouble to inquire whether that volume, which profeſſes to be a revelation to man of the will of his Maker, be indeed what it profeſſes to be; what it was believed to be by the founder† of that philoſophy which Dr. Franklin cultivated; by the moſt ſucceſsful diſcoverer in that philoſophy which the world has yet ſeen‡; as well as by ninety-nine out of

* In our review of the Memoirs of Lord Kames.
† Bacon. ‡ Newton.

a hundred of all who have ſtudied the evidence, on which the pretenſions of the volume in queſtion reſt! Nay, here is a man, who after he had promiſed to his friend to inquire into the evidences of Chriſtianity, requeſted that the treatiſes to be recommended to him might be *ſhort*; as if his time had been too precious to have much of it employed on ſo inſignificant a ſubject; and who appears in fact to have been too much occupied with the American revolution, to find leiſure to read the treatiſes recommended to him, ſhort as thoſe treatiſes were!

When Dr. Prieſtley left the family of Lord Shelburne, he retired to Birmingham, where by the liberal ſubſcriptions of his friends, of whom he gives a moſt reſpectable liſt, he was enabled to continue both his theological and philoſophical purſuits. Some of the ſubſcriptions were made with a view to defray the expence of his experiments only; but the greater part of the ſubſcribers were equally friends, he ſays, to his theological ſtudies. Mr. Tayleur, of Shrewſbury, remitted to him at different times conſiderable ſums chiefly to defray the expences incurred by his theological enquiries and publications; and, at the propoſal of a Mr. William Ruſſel, the heads of the congregation of which he was paſtor, made him a preſent of two hundred pounds, to aſſiſt him in theſe publications; ſo that beſides his great works, philoſophical and theological, which, as they are univerſally known, it is needleſs to mention, he was enabled, by theſe means, to publiſh *annually* a pamphlet, during his reſidence at Birmingham, in defence of the Unitarian doctrine, againſt all his opponents!

What a contraſt does this exhibit between the zeal for error and the zeal for truth, prevalent in theſe days of liberality and lukewarmneſs! There is in England many a poor vicar and curate, and in Scotland, we do bt not, many a poor clergyman both of the eſtabliſhed and of the epiſcopal church, who, with more theological learning than Dr. Prieſtley poſſeſſed, and as much zeal for what they believe to be the truth, are yet incapable of rendering to the catholic doctrine the ſame ſervice which he rendered to the doctrine of the Unitarians, merely becauſe neither their congregations nor their friends are diſpoſed to defray the expence of their publications. Yet one would think, that the rich and the great might find as ſtrong inducements to defray the expence of ſeaſonable pamphlets in defence of the eſtabliſhed faith, or of the eſtabliſhed conſtitution in church and ſtate, as of pamphlets written to prove, that Jeſus was the ſon of *Joſeph* as well as of Mary; and that he was by *nature* both *fallible*

and

and *peccable!!* Such however is the fact, that Dr. Prieſtley was enabled to publiſh every year ſome heretical tract, though he candidly acknowledges (p. 116) that the ſale of thoſe things was ſo inconſiderable, that, without the liberal aſſiſtance of his friends, they could not have been publiſhed at all; while we have never heard of private ſubſcriptions entered into for the purpoſe of enabling a poor clergyman, of acknowledged abilities, to write in defence of the doctrines thus powerfully attacked!

Dr. Prieſtley continued at Birmingham making experiments in chemiſtry, propagating Unitarianiſm, and correſponding with ſome of the leading democrats in France and elſewhere, till the 14th of July, 1791, when, after writing and publiſhing ſome violent pamphlets againſt the eſtabliſhed church, he thought fit with ſome friends to celebrate, as a feſtival, the anniverſary of the French revolution! A greater inſult could not have been offered to the loyal part of the community; and therefore, though we deeply regret, we are not ſurpriſed, that the mob deſtroyed his houſe, and even threatened his life. He had long raved in his ſermons and pamphlets, about the *majeſty of the people*, and declared, that the *ſaid majeſty*, when inſulted, had the right as well as the power to avenge itſelf! It is true, that his attacks were directly pointed only againſt the eccleſiaſtical conſtitution of England, which, according to him, is maintained for the ſupport of *idolatry*; but even the mob knew, that the civil and eccleſiaſtical parts of the conſtitution are ſo interwoven, that the one cannot be overturned without involving the other in its ruin. It knew likewiſe, that men wiſer and more learned by far than Dr. Prieſtley, have believed and taught, that there is nothing idolatrous in the worſhip of the Church of England; that the authors of the French revolution began their machinations againſt the eſtabliſhed government with attacking the Church; and that all thoſe Diſſenters, who had lately written with the moſt fury (for it was ſomething beyond zeal) againſt every form of eccleſiaſtical *eſtabliſhment*, were profeſſed admirers of the French revolution, which Dr. Prieſtley and his friends had met to commemorate!

We make not theſe obſervations to apologize for the mob; for its conduct admits of no apology which we can approve, though it was only exerting its power in ſupport of that *right*, which Dr. P. had repeatedly declared to be the indiſputable right of the *Majeſty of the People*. We make them only to counteract the abominable inſinuations of Dr. P. and his ſon, that the mob was invited to its work

his contemporaries, Black, and Scheele, and Lavoiſier *. As a philoſophical electrician, (if we may uſe the phraſe) he was confeſſedly inferior to Franklin and Æpinus; as a Metaphyſician, to his antagoniſts Price and Reid; and, except a bigotted Unitarian, where is the man who will compare him, as a divine or eccleſiaſtical hiſtorian, with the illuſtrious Horſley? It is not therefore eaſy to conceive what *loſs* Britain could ſuſtain by his emigration; or how the country could be diſgraced by ſuffering a man to remove to America, who choſe not to remain quietly in England.

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His ſon indeed ſays, and we give him credit for doing ſo, that nothing but the love of truth could have induced his father to "abandon gradually all thoſe opinions which *diſgrace* what is uſually called Chriſtianity; becauſe the ſame deſire for truth, and the ſame fearleſs ſpirit of inquiry, and the ſame courage in the open avowal of the moſt obnoxious tenets would have led him to have diſcarded (to diſcard) religion altogether, had he ſeen reaſon to do ſo." But this reaſoning is not ſo concluſive as the young man ſeems to imagine. Far be it from us to *ſay*, that Dr. Prieſtley's motives for diſcarding all the *characteriſtic articles* of the Chriſtian were *not* what they are here affirmed to have been; but it is not *evident* that they may *not* have been originally *very different*. Had he diſcarded religion altogether, he would have done only what Spinoza, and Hume, and Franklin, and the French philoſophiſts had all done before him, and could therefore have laid no claim to the merit of a *diſcoverrer*; but by purſuing the courſe into which he was led at Daventry, he *may have gratified his ambition* by making diſcoveries in religion, of which neither Spinoza, nor Hume, nor Franklin, nor any other infidel ever thought. He had at leaſt the merit of being perfectly ſingular—a merit which never fails to gratify the mind of a vain, ambitious man; and probably for the

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deſtruction by the perſons then in power! So far was this from being the caſe, that we all remember—(what may make us proud of that conſtitution which the admirers of the French Revolution were labouring to overturn)—that the authority of the laws was, with promptitude, interpoſed in behalf of the ſufferers, and the town, in which the outrage was committed, compelled to make good the loſſes ſuſtained by thoſe very men who had deliberately inſulted the *Majeſty of its People*. The Doctor indeed pretends that the ſum which he was paid by the award of the Jury, fell 2000l. ſhort of the loſs which he ſuſtained; but as he was ſoon afterwards able to purchaſe a library and an apparatus, equal, by his own account, to thoſe which had been deſtroyed, we may ſafely infer that, in his computation, he put an undue value on thoſe manuſcript pamphlets in theology, which, when they were publiſhed, he confeſſes to have had a very limited ſale. He is exceedingly indignant at having been awarded for them only the price of the *paper*; but his indignation is unjuſt. So much unwritten paper would have ſold for *ſomething*, which was accordingly paid to him by the award of the Jury; but as he confeſſes that the ſale of his theological pamphlets never was ſuch as to *defray the expence of their publication*, had the Jury, on the evidence of his booksellers, computed the value of *them*, it is obvious that he could have received nothing.

From Birmingham Dr. Prieſtley retired to London, and was ſoon afterwards invited by the congregation of Diſſenters, at Hackney, to take upon him the office of their paſtor. Such an invitation ſhows how lax the principles of ſome of our Diſſenters are, if not their total indifference as to the faith which was once delivered to the Saints. His immediate predeceſſor in office was Dr. Price, an Arian, or Semi-Arian, who had reſolutely oppoſed Dr. Prieſtley's ſyſtem of Unitarianiſm, as well as his notions of philoſophical neceſſity, and the mere mechaniſm of the mind of man; and yet the congregation at Hackney, to whom this extreme oppoſition of principles could not be unknown, invited the one Doctor to ſucceed the other!

At Hackney he continued to proſecute his ſtudies, theological and philoſophical, as he had done at Birmingham, and ſpent his time, he ſays, more happily than he had ever done before; but finding the prejudices of the country at large violent againſt him, he determined to emigrate to America, after having, fortunately for himſelf, declined the honour of being one of the Conſtitution-manufacturers of France. At this part of his narrative he inſiſts much on his own innocence, and of courſe on the unreaſonableneſs of the prejudices

dices of his countrymen, while his ſon conſiders his emigration as a national loſs and diſgrace to England! But his own wailings will attract no regard from thoſe who have paid attention to the characteriſtic diſpoſitions of the Engliſh nation; while thoſe of his ſon, though they muſt be pardoned in him, will be conſidered as in themſelves ridiculous. An Engliſh mob, whoſe indignation is rouſed, like every other mob, is ſufficiently ferocious; but it is not the character of Engliſhmen, in any ſtation, to retain reſentment againſt a fallen foe. Had Dr. Prieſtley conducted himſelf at Hackney like a peaceable member of ſociety, and in his appeals to the public on the ſubject of the riots at Birmingham, expreſſed himſelf with leſs acrimony of the government of the country, the prejudices of the people would very quickly have given way to compaſſion; and the very rioters themſelves, in their cooller moments, would have felt compunction for what they had done. But when he continued, after all the reparation had been made to him that the nature of the caſe would admit, to accuſe the *magiſtrates* and *clergy*, and even the *ſupreme government* of his country, of what had been perpetrated by a juſtly incenſed, though lawleſs, rabble; and to appeal from the people and even the laws of England, to obſcure bodies of *Unitarian Diſſenters*; to the ſocieties of the *Friends of the Conſtitution* at *Paris*, *Lyons*, *Nantes*, *Clermont*, &c. &c. to *the Academy of Sciences at Paris*, when *Condorcet was Secretary*; and to the *United Iriſhmen of Dublin**! How is it poſſible that the prejudices of loyal Engliſhmen could ſubſide?

The high opinion entertained by Mr. Joſeph Prieſtley of the talents and acquirements of his father, though in itſelf extravagant, is in him not only excuſable, but amiable; but he goes by much too far, when he ſuppoſes his father's emigration to America a national loſs to England. Dr. Prieſtley was indiſputably a man of more than ordinary talents and acquirements; but we truſt that in the realm are

"Five hundred great as he."

He was a very ſucceſsful maker of experiments in natural philoſophy; and, to his credit be it ſaid, that there is no man, on whoſe accounts of his own experiments greater confidence may be ſafely placed; but as a philoſophical chemiſt, his fondeſt admirers will not ſurely rank him with

* See page IX. of a kind of Supplement to the Appendix at the end of Vol. II.

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his contemporaries, Black, and Scheele, and Lavoiſier *. As a philoſophical electrician, (if we may uſe the phraſe) he was confeſſedly inferior to Franklin and Æpinus; as a Metaphyſician, to his antagoniſts Price and Reid; and, except a bigotted Unitarian, where is the man who will compare him, as a divine or eccleſiaſtical hiſtorian, with the illuſtrious Horſley? It is not therefore eaſy to conceive what *loſs* Britain could ſuſtain by his emigration; or how the country could be diſgraced by ſuffering a man to remove to America, who choſe not to remain quietly in England.

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ſame reaſon that he profeſſed himſelf a Chriſtian, after he had denied the inſpiration of all the writers of the New Teſtament, he continued to maintain the *phlogiſtic* theory of nature, after every other chemiſt had abandoned it as untenable.

(We ſhall give a ſhort view of the Appendix to this work in our next).

ART. VII. *An Hiſtory of Jamaica. With Obſervations on the Climate, Scenery, Trade, Productions, Negroes, Slave Trade, Diſeaſes of Europeans, Cuſtoms, Manners, and Diſpoſitions of the Inhabitants. To which is added, An Illuſtration of the Advantages which are likely to reſult from the Abolition of the Slave Trade. By Robert Renny, Eſq.* 4to. pp. 338. 1l. 7s. boards. Cawthorne. 1807.

WE have ſeveral Hiſtories of Jamaica, but the greater part of them are too coſtly and too voluminous for common uſe, or for the general reader. Mr. Renny profeſſes no more than to give a conciſe account of this valuable colony, but he ſeems to have done this in a very ſatisfactory manner.

He commences with the diſcovery of America and of Jamaica. He deſcribes the original inhabitants, its poſſeſſion firſt by the Spaniards and afterwards by the Engliſh, the buccaneers, the Maroon wars, and its preſent circumſtances and condition. This narrative occupies the firſt book. That it has conſiderable intereſt will appear from the following extract:

"As a prompt determination was on ſeveral accounts neceſſary, Colonel Guthrie was directed to communicate offers of accommodation to Cudjoe as ſoon as poſſible. The intelligence was extremely acceptable to the Maroons. All they demanded, and indeed, all they wiſhed, was, to be allowed the neceſſaries of life, and to be exempted from the horrors of ſlavery. Cudjoe, therefore, heard with infinite ſatisfaction, the determination of the government to make theſe conceſſions, and calling in all his detachments, anxiouſly awaited the arrival of the negociators. But judging from the formidable nature of the preparations made againſt him, he was afraid that his white enemies meant to deceive and enſnare him. He therefore remained diſtruſtful, and collecting all his force on a ſpot, where his people could eaſily defend themſelves, continued inactive till the

the arrival of the peace-makers. His men were placed on the ledges of rocks, that roſe almoſt perpendicularly to a great height, on a ground, which, compared to theſe precipices, might be called a plain, the extremity being narrowed into a paſſage, upon which the fire of the whole body might bear. This paſſage contracted itſelf into a defile of nearly half a mile long, and ſo narrow, that only one man could paſs along it at a time. This defile, which has ever ſince retained the name of Colonel Guthrie, was one of the paſſages to the large cock-pit, called Petty River, already mentioned. The entrance is impregnable; the continuation of the line of ſmaller cock-pits rendering the rear impregnable; while nature effectually ſecured the flanks of her own fortification. In this dell were ſecured the Maroon women and children, and all their valuable effects. Thus ſituated, Cudjoe awaited the arrival of the olive-branch, and manifeſted his deſire of an accommodation, by ordering his advanced poſts not to fire a ſhot. His parties, therefore, on the approach of the enemy, merely ſounded their horns, and retreated to the main body.

" Colonel Guthrie now arrived, unmoleſted, at the head of his troops, by a way in which the Maroons might have greatly annoyed him. Making, however, the beſt diſpoſition of his forces which the nature of the ground would permit, he marched on with confidence; and judging of his diſtance from the enemy by the ſound of their horns, he boldly advanced till he thought he could make them hear his voice. He then halted, and obſerving the ſmoke of their huts within a few hundred yards, though he could not ſee one of them, he cried in a loud tone, that he was come by the governor's order, to make them an offer of peace, which, he told them, the white people anxiouſly deſired. An anſwer was returned in the ſame manner, that the Maroons alſo wiſhed for peace, requeſting, at the ſame time, that the troops might be kept back. As this requeſt implied ſuſpicion, Colonel Guthrie propoſed that a perſon unarmed ſhould be ſent to inform them of the terms on which the governor was willing to treat with them. To this propoſal they readily conſented. Dr. Ruſſell, being deputed for that purpoſe, advanced to their huts, near which he was met by two Maroons whom he informed of the purport of his meſſage; and having aſked whether either of them was Cudjoe, they replied in the negative, but added, that if he would ſtay a ſhort time, and no men followed him, he would ſee Cudjoe. Several Maroons now deſcended from the rocks, among whom the chief was eaſily diſtinguiſhed.

" Cudjoe was a ſhort man, uncommonly ſtout, with harſh African features, and a peculiar wildneſs in his look and manners. He had a large lump of fleſh upon his back, which was partially covered by the tattered remains of an old blue coat, of which the ſkirts and the ſleeves below the elbows were wanting.

wanting. Round his head was tied a ſcanty piece of cloth, which had once been white. He wore a pair of looſe drawers, that did not reach his knees, and a ſmall round hat, with the brims pared ſo cloſe to the crown, that it had the appearance of a calibaſh. On his right ſide hung a cow's horn, with ſome powder, and a bag of large cut ſlugs; on the left ſide he wore a muſket, or couteau, three inches broad, in a narrow ſheath, ſuſpended under his arm by a narrow ſtrap, which wound round his ſhoulder. He had no ſhirt on, and his clothes, ſuch as they were, as well as the part of his ſkin that was expoſed to view, were covered with the red dirt of the cock-pits, ſomewhat reſembling oker. Such was the chief, and his men were as ragged and as dirty as himſelf; yet they all had guns and cutlaſſes.

"Cudjoe conſtantly caſt his eyes towards the troops with Colonel Guthrie, appeared very ſuſpicious, and aſked many queſtions, before he ventured within his reach. At length Dr. Ruſſell propoſed to change hats with him as a token of friendſhip. To this he conſented, and began to converſe more freely, when Colonel Guthrie called aloud to him, aſſuring him of a faithful compliance with whatever Dr. Ruſſell promiſed. He added, that he wiſhed to come unarmed, along with a few of the principal gentlemen of the iſland, who ſhould witneſs the oath he would ſolemnly take, of peace on his part, with liberty and ſecurity to the Maroons, on their acceding to the terms propoſed. Cudjoe, after ſome heſitation, conſented, and perſuaded ſeveral of his people to come down from the rocks. As the gentlemen approached Cudjoe, he appeared to be in great trepidation; and when Colonel Guthrie advanced, and held out his hand to him, he eagerly ſeized and kiſſed it. He then threw himſelf on the ground, embracing the Colonel's knees, kiſſing his feet, and aſking his pardon. His followers, imitating his example, proſtrated themſelves, and expreſſed the moſt unbounded joy at the ſincerity of the white people. At length, to the great ſatisfaction and mutual advantage of both parties, the articles of the treaty were drawn up, and ratified under a large cotton-tree, growing in the middle of the town, at the entrance of Guthrie's defile. The tree was ever after called Cudjoe's tree, and was held by the Maroons in great veneration. The principal terms of agreement were, that Captain Cudjoe and his followers ſhould be allowed to remain free; that they ſhould be ſuffered to poſſeſs fifteen hundred acres of land; that they ſhould all reſide in Trelawney-town; that two white men ſhould conſtantly reſide among them; and that they ſhould deliver up all the run-away ſlaves who might in future take ſhelter among them.

"Seldom are treaties, ſuch as this, concluded, which tend equally to the advantage and honour of both parties. The coloniſts were relieved from the moſt alarming apprehenſions, and from a rude, dangerous, and implacable enemy, whoſe very wretchedneſs

wretchedneſs rendered him formidable: the Maroons were bleſſed with liberty, property, and ſecurity; bleſſings, of the value of which they were fully ſenſible, but which they never before had enjoyed." P. 58.

The ſecond book treats of the climate and productions of the iſland, coffee, cotton, indigo, cocoa, ginger, pimento, &c. There is alſo a diſcuſſion on the ſlave trade, in which the advantages likely to reſult from its abolition are pointed out with great benevolence of feeling and much force of argument. What, however, will make the preſent volume peculiarly acceptable is the chapter which treats on thoſe diſeaſes to which Europeans are more or leſs expoſed, who from commercial ſpeculation, curioſity, or neceſſity, are induced to viſit Jamaica. We think it will be uſeful to ſubjoin ſome of the author's remarks on this ſubject.

"Europeans who mean to ſettle in the weſtern world ſhould, if poſſible, leave their native land towards the latter end of autumn. They will, in that caſe, without being expoſed to any ſudden or violent variations of temperature, arrive at the warm regions in the months of November or December; at which period, and during the three ſucceeding months, the atmoſphere is more dry and more cool than at any other ſeaſon of the year. If a choice of reſidence can be procured, an elevated ſituation is undoubtedly preferable; whilſt ſtagnant waters, newly-cleared lands, and ſwampy grounds, are to be ſedulouſly avoided. And even when neceſſitated to follow their buſineſs in ſuch places, new ſettlers ought, on all occaſions, to retire to ſome more healthy ſituation during the night. But, as young Europeans are often obliged to remain in ſuch places both day and night, the utmoſt precautions are abſolutely neceſſary for the preſervation of their health: they ought to ſleep in the higheſt apartments of the houſe; in which, during moiſt or rainy weather, it will be proper to have a fire: they ſhould alſo ſmoke tobacco, and indulge themſelves in the regular and moderate uſe of wine. The uſe of tincture of bark, and of other ſtomachical bitters, has, by judicious medical practitioners, been likewiſe recommended.

"The dreſs of the white inhabitants of Jamaica is ſo ſimilar to that which is worn in Britain, that it would be difficult to induce any young man to prefer another. But new ſettlers ought, as much as poſſible, to wear kerſeymeres, and other light waſhing materials, ſuch as dimity. They ſhould, on all occaſions, prefer the uſe of cotton, to that of linen, for ſhirts; as thoſe made of the latter, when wet with perſpiration, often prove extremely pernicious. Many wear two ſhirts, the under one of cotton, and the upper of linen. Some have found the uſe of flannel ſhirts or jackets highly advantageous; and though they are, no doubt, at firſt troubleſome, on account of the itching

which they occaſion, yet this ſenſation ſoon ceaſes. New ſettlers ſhould always carefully change their dreſs immediately after being wet, whether from rain or perſpiration; they ought alſo, as ſoon as poſſible, to waſh their feet with ſpirits, and to put on dry ſtockings; and when in this ſituation, they ſhould drink ſome warm liquid (ſuch as tea) after they have gone to bed.

"The diet of young ſtrangers ought to conſiſt of a proper mixture of vegetable and animal food; but the former, as tending leſs to diſpoſe the fluids to putreſcency than the latter, ought to be taken in greater quantity. Salt meats muſt be carefully avoided, as they create a troubleſome and hurtful thirſt. All the fruits of the tropical regions are not equally ſalubrious; but the orange, the ſhaddock, and the pine-apple, may be freely and liberally indulged in, as they are equally grateful and ſalubrious to an European palate. Madeira wine is generally drank after dinner in Jamaica; but the uſe of it is highly noxious to new ſettlers, as it is much adulterated by the merchants with a mixture of coarſe brandy. Punch, or grog, made of brandy, or rum, diluted with water, is the moſt general drink; and as it is neceſſary, on account of the great heat, and conſequent perſpiration, to drink ſomething, the moſt healthful liquor is weak punch, mixed with the juice of ſome ripe fruit: but even this beverage ought to be taken in ſmall quantities, barely ſufficient to quench the thirſt excited. A practice which almoſt univerſally prevails, of drinking great quantities of grog in the forenoon, cannot be too much reprobated, as it deſtroys the tone of the ſtomach, takes away the appetite, and produces a ſtupefaction, drowſineſs, and lethargy, which are extremely pernicious. Large draughts of cool liquors of any kind ſhould never be indulged in; and, when much heated by exerciſe, or from any other cauſe, a ſtrong current of air ought to be anxiouſly guarded againſt. In caſe of coſtiveneſs, with which ſtrangers, either on ſhip-board, or in warm climates, are very apt to be affected, ſome gentle laxative ought to be taken regularly, and in ſufficient quantity, in order that the intended effect may be produced.

"The only exerciſes which are proper for ſtrangers are riding and walking, and theſe ought chiefly to be taken in the cool of the morning. Dancing ought to be avoided, as it occaſions a too profuſe perſpiration: and ſtrangers who attend aſſemblies are unavoidably expoſed to the moiſt air of the night, while returning home, as is almoſt univerſally the caſe, in their open carriages. Early riſing is very advantageous, both as it tends to produce a habit of going early to reſt, and as it conduces to health, by the cool and fragrant breath of the morning tempting to gentle and ſalubrious exerciſe. Hair-mattreſſes ought to be uſed in preference to feather-beds, as the latter, from their warmth, produce too great a degree of relaxation.

"On the whole, then, ſtrangers may be ſafely and earneſtly

adviſed to indulge with great caution in the delicacies of the table, and in the uſe of all vinous and ſpirituous liquors; to avoid, with the utmoſt aſſiduity, every employment and amuſement, which may expoſe them to great and ſudden alternations of heat and cold; and to enjoy all things, if not with a ſtoical indifference, at leaſt with a rational moderation. *Venus rariſſimè colatur.*

"Strangers, during the voyage, or on their firſt arrival, are often affected, and ſometimes alarmed, by an eruption called *the prickly heat.* This diſeaſe conſiſts in a great number of red pimples, diſperſed over different parts of the body, which occaſion a very diſtreſſing itching, or prickling ſenſation. The affection, however, is more troubleſome than dangerous, unleſs when the eruption is injudiciouſly repelled. Every expoſure to cold, moiſture, or partial currents of air, ought, therefore, to be carefully avoided; while the uſe of high-ſeaſoned meats and ſtimulating liquors is extremely improper.—Gentle laxatives and cooling purgatives are particularly indicated, and are highly uſeful.

"The diſeaſe which, in this climate, proves ſo fatal to Europeans is fever. This affection excites a diſeaſed action in every part of the body, and is accompanied with numerous ſymptoms, the chief of which are, a preternatural heat of the whole ſyſtem, increaſed quickneſs of the pulſe, and great proſtration of ſtrength. It is diſtinguiſhed by various appellations, according to the nature and duration of its phenomena, by an obſervation of which the phyſician is enabled to apply the appropriate remedies. But theſe diſtinctions, ſo neceſſary to the ſucceſs of the medical practitioner, it is not now our buſineſs to enumerate. All that is here intended, is, by avoiding, as much as poſſible, technical terms, to give a ſhort and general view of that ſpecies of fever to which ſtrangers in the new world are ſo much expoſed, and by which they are ſo often deſtroyed.

"This diſeaſe is produced by various cauſes, ſuch as, a ſpecific contagion, putridity of the atmoſphere, expoſure to great heat or cold, the ſuppreſſion of habitual diſcharges, uneaſineſs of mind, dejection of ſpirits, great bodily fatigue, and exceſſes of all kinds. That ſpecies of fever which generally attacks ſtrangers in this iſland is diſtinguiſhed by the appellation of *intermittent*, and is, in its courſe, divided into three ſtages. The perſon affected feels at firſt a conſiderable languor and laſſitude, accompanied with a great proſtration of ſtrength, depreſſion of ſpirits, loſs of appetite, coldneſs and inſenſibility of the extremities, pains in the head, eſpecially in the forehead, in the back, and loins, a want of taſte in the mouth, and general chillineſs, while, at the ſame time, the pulſe is ſmall and contracted: this is termed the firſt ſtage, or cold fit. In the ſecond ſtage, the tongue becomes dry and parched; together with a great heat and want of moiſture in the ſkin, accompanied with thirſt, flushing

of the face, nauſea, inclination to vomit, oppreſſion at the breaſt, violent pain of the head, univerſal reſtleſſneſs, coſtiveneſs, and frequently delirium; while the pulſe is quick and full: this conſtitutes the ſecond ſtage, or the hot fit. The increaſed action of the heart and arteries being at length removed, the ſmall veſſels become relaxed; the pulſe is now regular; the ſkin ſoft and moiſt, the tongue clean; the ſecretory organs become relaxed; and the fever, for a ſeaſon, diſappears.

"Bleeding has been much, but injudiciouſly, employed in this diſeaſe; patients having been frequently hurried to their graves, on account of the great debility which it occaſioned. Salivation by means of mercury taken internally, and rubbed on the legs and thighs, has alſo been much recommended, and often employed, but with no better ſucceſs. The ſafeſt practice is found by experience to be that which commences with the exhibition of a gentle emetic, which evacuates the morbid contents of the ſtomach; for this purpoſe fifteen grains of ipecacuanha, to which one grain of emetic tartar is added, may be adminiſtered. Coſtiveneſs ought to be obviated, at the ſame time, by the uſe of ſome gentle purgative, ſuch as caſtor oil, Glauber's ſalt, or cream of tartar, and manna: but if the patient is much debilitated, a clyſter will be more adviſeable; and this remedy ought to be employed daily, if no natural evacuations take place *.

"Means ſhould now be employed to excite perſpiration. For this purpoſe, the lower extremities ought to be bathed in warm water, and carefully dried, after which the patient ſhould be put in bed, when ſmall doſes of ſome diaphoretic remedy ſhould be adminiſtered every two or three hours. The chamber in which the patient is placed ought, in the mean time, by a free admiſſion of air, to be kept as cool as poſſible; and when the heat and thirſt are diſtreſſing, cooling or ſaline draughts ought to be adminiſtered. In caſes of delirium, of violent pain in the head, or great difficulty of breathing, bliſters would be very uſeful; and when the pulſe ſinks, or the extremities become cold, ſtimulating cataplaſms may be applied.

"As ſoon as an intermiſſion of the fever has taken place, the Peruvian bark in ſubſtance ought to be adminiſtered freely to the patient, in as great quantity as his ſtomach will bear. One drachm every two or three hours may be ſafely given, and ought to be continued for ſeveral days. Any longings which the patient may have for fruit, or any cooling drink, may be moderately

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* "Such phraſes as theſe may ſeem, to the gentle reader, indelicate; but as they are here as ſeldom as poſſible introduced, it is to be hoped that neceſſity, *which has no law*, will excuſe them."

and ſafely gratified. And when the patient is recovering he ought not to venture immediately abroad, but ſhould carefully avoid all expoſure to the ſun, or to the air when damp, which it generally is by night; his exerciſe ought to be extremely gentle, and taken chiefly in the morning, while his diet ought to be light and nouriſhing. Stomachical bitters, a moderate uſe of old wine, and of the cold bath, are extremly uſeful.

"In all caſes, when the patient is attacked with the ſymptoms of fever in a town, he ought, if poſſible, to be removed to the country:—if to a purer and cooler atmoſphere, ſo much the better. By attending to this practice the lives of many have been ſpared, who, in all probability, if ſuffered to remain in their hot and narrow rooms, would have ſoon deſcended to the grave." P. 194.

We cannot at all agree with Mr. Renny in the obſervations which he is pleaſed to make upon Mr. Bryan Edwards and his Hiſtory of Jamaica. We cannot by any means allow, that his ſtyle is verboſe, his ſentiments trite, and that the reader is more frequently tired than entertained, bewildered than inſtructed, by his work. Mr. Edwards had a very vigorous well-informed mind, moſt extenſive information on the ſubjects he undertook to diſcuſs, and no mean ſkill as a writer. This, however, does not detract from the uſefulneſs of the preſent work. The reader will perceive that Mr. Renny has given a ſuccinct but comprehenſive account of Jamaica, that his ſtyle is not inelegant, and that for a moderate ſum the viſitors of that iſland may obtain all the information concerning it that is moſt intereſting and moſt neceſſary.

A neat map of the iſland is prefixed, and ſome entertaining papers and political documents are added in the form of an appendix.

ART. VIII. *Conceſſions to America the Bane of Britain; or the Cauſe of the preſent diſtreſſed Situation of the Britiſh Colonial and Shipping Intereſts explained, and the proper Remedy ſuggeſted.* 8vo. 68 pp. 2s. Richardſon and Hatchard. 1807.

THE very important ſubject to which this pamphlet relates, as well as the ability with which it is treated, would require, in order to do them ample juſtice, a fuller ſtatement than the limits of our publication will admit. We muſt therefore content ourſelves with giving ſuch an out-

line of its contents as may draw the attention of our readers to a topic ſo intimately connected with the national welfare, and ſo far aſſiſt the patriotic object (as we deem it) of this ſenſible and well-informed writer. He begins by ſtating, that—

"Experience having proved the inefficacy of the meaſures adopted by the late Miniſters for the relief of the Weſt India Colonies, the Weſt India planters and merchants had reſolved upon an application to his Majeſty's preſent Miniſters; but that, as the ſituation of thoſe colonies involves the general intereſts of the empire, it appears alſo neceſſary that greater publicity ſhould be given to their ſituation, and the various meaſures by which it may be relieved, ſhould be diſcuſſed for the information of the community at large."

The author next proves both the actual exiſtence of the diſtreſs of the Weſt India planters, and the extreme degree of that diſtreſs, from the Gazette returns of the average price of ſugar, which has been for ſeveral months at 36s. 5d. to 31s. 10d. per cwt. excluſive of duty; although the acknowledged loweſt price at which the planters can afford to ſell it, is 50s. per cwt. excluſive of duty. But he ſhows that the future proſpects of the planters are ſtill more deplorable than their preſent ſituation.

The cauſes from which this diſtreſs has originated are next explained. The firſt which the author brings forward is, "the ſyſtem adopted by the mother country towards the colonies captured from the enemy, which are immediately put on the ſame favourable footing as her own legitimate poſſeſſions."—This, it muſt be admitted, operates to the prejudice of our ancient colonies by filling the market with the produce of the captured ſettlements: but how ſuch an evil is to be avoided the author has not told us, ſince otherwiſe the produce of thoſe conqueſts, being of courſe no longer ſaleable to our enemies, could not have any vent. We fear therefore that this is ſuch a diſadvantage as the lawyers would term *damnum ſine injuriâ*.

But the great cauſe of the diſtreſs under which the Britiſh Weſt India planters labour is, as this author ſtates, the advantage which the colonies ſtill in the poſſeſſion of our enemies enjoy, in being able to "receive their ſupplies from and ſhip their produce to their reſpective mother countries, without interruption, ſheltered from the hazards and even the expences of war." He refers to a ſtatement in the Appendix, indiſputably proving, "that the ſugars of the enemies' colonies, paſſing through America, are actually brought

to

to the different continental markets of Europe cheaper in point of freight and inſurance, from 8s. 11d. to 12s. 6d. per cwt. than thoſe of the Britiſh colonies can be conveyed thither to enter into competition with them." Theſe documents confirm the aſſertions and arguments of the able author of War in Diſguiſe, and ſhow the evil which he complains of to have continued (perhaps even increaſed) ſince the publication of that work. Another diſadvantage to the Britiſh colonies is pointed out by the author before us, ariſing from the ſyſtem adopted by the mother country, reſpecting their intercourſe with the United States of America, in being prohibited from paying for the articles neceſſary for their ſubſiſtence or manufactures in any produce but rum and molaſſes. He is not, the author alleges, permitted to barter with the Americans ſo much of his ſugar as will procure the neceſſaries of life, but compelled o ſhip the whole of his crop to Great Britain, when it will not fetch the duties, charges, and expences of cultivation. He alſo complains that Government, in their contracts for ſpirits for the navy, have ſometimes accepted tenders for foreign brandy, that article being at ſuch times conſiderably cheaper than rum. We cannot think this complaint wholly well-founded, for although a preference is (cæteris paribus) undoubtedly due to the produce of our own colonies, we deem the claim of an intire monopoly (as ſeems to be here brought forward) unreaſonable, as it would enable the holders of rum to exact the moſt exorbitant prices from government. But, we believe, the matter is now regulated on a footing, which ought (at leaſt) to give full ſatisfaction.

Having thus ſet forth the cauſes from which the preſent diſtreſs of the Britiſh colonies originated, the author proceeds to diſcuſs "the mode by which they can be beſt relieved."

He firſt argues, upon ſtrong grounds, that a reduction of the duty upon ſugar would not effectually relieve the planter, and conſiders the aſſertion of our maritime rights, which have (in his opinion) been tamely ſurrendered to America, to be far more eligible, and indeed the only complete remedy. To prove the neceſſity of adopting a new ſyſtem towards neutrals, he notices, and we think clearly refutes, ſome of the pleas that have been urged by their advocates, more eſpecially the doctrines of the author of the *Inquiry into the State of the Nation*, whoſe unſound arguments are here expoſed, and his contradictory aſſertions pointed out.

The author then proceeds to ſhow the neceſſity of a change of ſyſtem. Either the old maritime ſyſtem, he maintains, "muſt be reverted to, or the new ſyſtem carried one ſtep further, and Great Britain muſt requeſt that America will carry on the future commerce of her colonies, as ſhe does that of her enemies, in order that both may enjoy the ſame advantages, of receiving their ſupplies and tranſporting their produce to Europe at peace freights, and peace premiums of inſurance. France, however," he adds, "has declared, that the neutrality under which ſhe herſelf finds ſhelter, ſhall afford none to Great Britain."

The extent to which our conceſſions to America are abuſed, is deduced by the author from American documents, namely, by comparing the foreign and domeſtic exports of her three great maritime ſtates, Maſſachuſets, New York, and Penſylvania; and he expoſes the fallacious idea, that America, in carrying on this commerce, does but labour for Great Britain, and that all the returns for this produce are made in Britiſh manufactures: whereas American ſhips, when in the enemy's ports, find it cheaper to take their returns in the goods of thoſe countries, than make a ſecond voyage to procure goods in Great Britain. He alſo argues, and, we think, proves, that a ſtop cannot be put to this commerce by keeping the colonies of the enemy in a ſtate of blockade; and that, even if a blockade could be effectually enforced, it would be far more injurious to America than the reſtriction from ſhipping the produce of thoſe colonies to Europe. The miſchief ariſing to Britain having thus been pointed out, the author propoſes, as a remedy, that, conformably to the 13th Article of the Treaty, negotiated with America in 1794, the ſhips of that country ſhould be prohibited from the re-exportation of any colonial produce to Europe, on the ground, that her own conſumption would require all the produce of the colonies which ſhe received in fair return for the articles of her own growth with which ſhe ſupplied them. Should the enforcing of this rule occaſion a rupture with America, he ſhows, that the conſequences of ſuch a rupture would be moſt ruinous to her, and comparatively, in a trifling degree, injurious to Britain.

Upon the whole, the author of this tract appears to us to be an able and judicious writer, and materially to ſupport the cauſe which his precurſor, the excellent author of "*War in Diſguiſe*," has maintained with ſo much eloquence and effect.

ART.

ART. IX. *Sixteen Diſcourſes abridged from the Works of the Right Rev. Father in God, William Beveridge, D. D. ſometime Lord Biſhop of St. Aſaph, preached in the Pariſh Church of Hanwell, Middleſex. In the Years* 1800, *and* 1801. *By the Rev. G. H. Glaſſe, M. A. Rector of Hanwell, &c. &c. With a Supplement.* 8vo. pp. 420. 7s. 6d. Rivingtons. 1806.

THE learned editor having in his preface ſtated his own ideas of the nature of ſuch works as the preſent, we ſhould be diſpoſed to pay a deference to his judgment, even if we in ſome points differed from him, but upon a due conſideration of the matter, we are fully prepared to approve of the method here adopted, of bringing forward the theological labours of our old divines, in a ſhape more adapted to the taſte of the times. Not that we would have our ſtudents in divinity turned aſide from the careful peruſal of their works at length, by ſuch abridgements; but that it muſt be obvious, that many of every congregation in the kingdom, can have no other means of becoming acquainted with the valuable and very important opinions of ſome of the greateſt ornaments of the proteſtant church of theſe realms. Mr. Glaſſe ſtates that

"During eighteen years conſtant reſidence on a benefice to which he was appointed by Biſhop Lowth, he did not ſcruple to deliver from the pulpit the diſcourſes of eminent divines, ancient and modern, ſelected and abridged at pleaſure, and adapted to the beſt of his abilities, to the purpoſe of general edification."

Whoever is acquainted with the ſermons of many of our ableſt divines in the 17th century, will readily agree, that for the purpoſe of delivery, as the editor ſtates,

"Abridgement ſeems to be neceſſary both from their extreme length, and from the ſcholaſtic and technical language which is occaſionally to be found in them, in conformity to the taſte of the age in which they were written."

We muſt do Mr. G. the juſtice to remark, that he is anxious to have it underſtood, that he does not mean to depreciate the age in which biſhop Beveridge lived, which was certainly a moſt brilliant and ſplendid æra in regard to every branch of literature; nor does he wiſh to have his own example brought forward as a precedent to diſcourage original compoſition. As a proof of the latter, Mr. G. could not perhaps have done better, than to adopt the plan of annexing

as he has done, ſeveral original ſermons of his own, which, if the public were not already well acquainted with the abilities and induſtry of the editor, might ſerve to ſhow that his adoption of the writings of others, could not proceed from any want of talent or will, on his own part, to inſtruct his pariſhioners and others in the great doctrines and duties of chriſtianity. In the preface we have an elegant Latin inſcription, from the pen, as we preſume, of the learned editor himſelf, commemorative of two family loſſes, the moſt afflictive that can be conceived.

The ſermons here abridged from biſhop Beverigde are taken from the third edition of his ſermons by Smith, A. D. 1716. They are 1. On the Being of God. From Exod. iii. 14.—2. The Knowledge of Chriſt crucified. 1 Cor. ii. 2.—3. The new Creature in Chriſtianity. 2 Cor. v. 17. —4. God the Object of our Love. Pſ. lxxiii. 25.—5. The Strait Gate. Matt. vii. 13.—6. The Love of God diſplayed in Man's Salvation. John iii. 16.—7. Salvation through Fear and Trembling. Philipp. ii. 12.—8. God ever preſent with us. Pſ. xvi. 8.—9. The Bleſſedneſs of the Saints. Luke xii. 32.—10. The Glories of Chriſt's Croſs. Galat. vi. 14.—11. The happy State of thoſe who believe in Chriſt, John xx. 29.—12. Chriſt our Maſter and Lord. John xiii. 13.—13. The Chain of Chriſtian Graces. 2 Pet. i. 5, 6, 7. —14. Perpetual rejoicing the Duty of Chriſtians. Philipp. iv. 4.—15. The Object of the Chriſtian's Meditation. Pſ. i. 2.—16. Chriſt the Way, the Truth, and the Life. John xiv. 6.

To theſe are ſubjoined ten original ſermons of the editor's own compoſition, in which are included one preached before the Sons of the Clergy 1803, and one on the faſt day 1804.

The avowed purpoſe for which the above ſelection from biſhop Beveridge was made, being that of public preaching in a pariſh church, it will of courſe be concluded, that the ſermons are not ſuch as will be found to contain any great diſplay of that ſuperior learning for which the right reverend author was ſo eminent; though it is well known, that even on ſubjects the moſt curious, and in diſcuſſions the moſt profound, he had the happy talent of writing ſo as to be intelligible to the loweſt apprehenſions. The following extract may afford a good ſpecimen of the ſtyle and manner of the diſcourſes which form the body of this volume. It is taken from the fifth ſermon on Matth. vii. 13. After enlarging on the reſolution and diſcipline neceſſary to thoſe who would walk in the narrow paths of religion and virtue, the preacher ſubjoins,

"God

" God forbid, that this recital ſhould tend to diſcourage or diſpirit any who ſeek to pleaſe their Maker! On the contrary, it ſhould excite and engage them to a greater care and diligence in the proſecution of eternal happineſs, and teach them to combat againſt the frailty of their corrupt natures with vigour and earneſtneſs, deſiring the approbation of God more than all the world beſides. And this upon the firm conviction of their ſouls, that religion is of ſuch unſpeakable importance, that our only buſineſs and deſign in this world is to prepare for another; to work out our ſalvation with fear and trembling; and to walk in that narrow path of piety and virtue, that leads to heaven.

" Such being the tendency of theſe conſiderations, let us proceed to the inferences to be drawn from the ſubject before us.

" Let us conſider, firſt, that though it be ſo hard to get to heaven, it is yet *poſſible*; ſome there are, who walk in the way of life; why ſhould not we, my beloved brethren, be among the number? There are many perfect and glorious ſaints of God, who once were ſinful creatures on earth like ourſelves; *they* walked in the narrow path; *they* entered in at the ſtrait gate; why ſhould not we as well as they? We have natures equally capable of happineſs; the ſame ſcriptures to direct us, the ſame promiſes to aſſiſt us, the ſame Holy Spirit to comfort, the ſame holy ſacraments to ſupport us. We have the ſame Saviour as they had, and why then may we not attain to their bleſſedneſs? If thoſe bleſſings had been ſuch as mercy itſelf would not vouchſafe to mortals, then might we indeed deſpair; but ſeeing many of our brethren are already in thoſe regions of joy, and many more will follow them, and we are as capable of coming to them as any others, the difficulty of the way, inſtead of diſcouraging us from endeavouring after the reward, ſhould make us more diligent in the purſuit of it. God would have all men to be ſaved, and to come to the knowledge of the truth. " As I live," ſaith the Lord, " I have no pleaſure in the death of the wicked, but rather that the wicked turn from his way, and live; turn ye, turn ye from your evil ways; for why will ye die, O houſe of Iſrael?" Hence is it, that he hath ſent his prophets to invite us. " Ho, every one that thirſteth, come ye to the waters!"—Yea, he came down in his own perſon on earth, on purpoſe to invite us to heaven, and to direct us the way thither: Come unto me, ſaid he, all ye that labour, and are heavy laden, and I will give you reſt. For God ſo loved the world, that he gave his only begotten ſon, that whoſoever believeth in him ſhould not periſh, but ſhould have everlaſting life. No exception is made againſt any perſon whatever; certainly none againſt ourſelves. It is the will, it is the command of God, that we all turn from our evil way and live, and that every ſoul of us walk in the narrow way that leadeth to eternal bliſs. And therefore, if any of us do periſh, our blood will be upon our own heads,

heads, our deſtruction is from ourſelves; for it is nothing but the perverſeneſs of our own hearts that can keep our ſouls out of heaven, difficult as it may be to arrive thither. God has ſhewn us how deſirous he is to receive us, in that he is ſtill pleaſed to grant us the ſpace and means of repentance. For this he continues our abode on earth, and lengthens our tranquillity here; for this he ſtill vouchſafes us whatſoever is neceſſary, whatſoever is conducive to our eternal happineſs. We have his ſcriptures, his ſabbaths, his ordinances, his ſacraments, his miniſters; we have the promiſe of his Spirit, the merits of his own moſt precious death and ſufferings. And what can the heir of immortality wiſh for more? Yet more, and much more than this is vouchſafed us; he exhorts, commands, intreats us to come unto him and be ſaved, to turn unto him that our ſouls may live. In his name therefore, and by the mercies of God, we beſeech you, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice. Strive to enter in at the ſtrait gate; perſevere to the end of your lives. Deſiſt not, till by the mediation of Chriſt Jeſus, ye are made poſſeſſors of eternal glory." P. 68.

It remains to preſent the reader with a ſpecimen of the editor's own ſermons annexed to the former. Moſt of them contain alluſions to the prevailing errors of the times it has been our fate to live in, and though ſome of thoſe errors ſeem to have corrected themſelves, by the extravagancies and exceſſes they have led to, and therefore the world would appear to be leſs in danger from them than heretofore, yet have we not certainly returned to thoſe ſober, rational, and religious principles which diſtinguiſhed our anceſtors, and which it would be well for the world, if men would agree to reſume, for the conduct, and with a view to the happineſs of their own lives, as well as the good of ſociety.

In the fourth ſermon Mr. Glaſſe thus expreſſes himſelf as to that ſad dereliction of principles we have recently had ſo much occaſion to deplore.

"Thus ſaith the Lord, "Aſk for the old paths, where is the good way, and walk therein."

"If it be admitted, and I think it may be fairly aſſumed, that at preſent all is not right in the ſtate of man—that degeneracy and corruption are generally prevalent, and that the moral foundations of the earth are out of courſe—if this, I ſay, be admitted as a point out of the reach of diſpute, then, while we acknowledge the danger, let us not loſe ſight of the courſe we have to purſue for ſafety. If we have tranſgreſſed, let us tread back our footſteps till we are again in the right way; if a fatal rage

for

for novelty, and the wicked deluſions of the world, the fleſh, and the devil, have drawn us aſide from virtue and holineſs, let us make ſtraight paths for our feet; let us at once, with that degree of courage and intrepidity which is requiſite to carry ſuch meaſures into effect, reſolve on practical and vital reformation. If we have done iniquity, let us do ſo no more; if we have forgotten the name of our God, and holden up our hands to any ſtrange God, let us ſearch and try our ways, and return unto the Lord; if we have been deceived and miſguided in the new paths which inventive folly has ſtruck out for us, let us bleſs God, that we may yet, under the guidance of his unerring word, recover that right way, which leadeth unto everlaſting life. If the ſerious evils of which we complain, and which we cannot but feel in our private as well as ſocial characters, reſult from the adoption of new divinity, new morality, new politics, new maxims, cuſtoms, ſtudies, manners, habits, the remedy is obvious, would we but have recourſe to it; and if we will not, we muſt abide by the conſequences, however diſaſtrous: it is ſtill in our power to make the experiment, and the difficulties which may attend it at the outſet will be leſſened at every moment, and by degrees will altogether vaniſh. Let us "aſk for the old paths." Rejecting the wild ſyſtems of modern innovation, let us with our full ſouls return to the old divinity, the old morality, the old politics, habits, manners, ſtudies, cuſtoms, maxims, which rendered this our country a praiſe upon earth; which increaſed and multiplied public and private happineſs; under which our forefathers walked in the fear of our Lord, and in the comfort of the Holy Ghoſt; under which they paſſed through things temporal, and, as we humbly truſt, arrived, through the mercy of Jeſus Chriſt, at thoſe things which are eternal.

"When the holy Pſalmiſt ſpeaks of the Almighty as looking down from his heavenly throne on the children of men, what does he ſtate thoſe everlaſting eyes as beholding, but evil, the reſult of tranſgreſſion? He ſaw infidels, plunged in the deepeſt abyſs of pride, and heard them in the folly of their wicked hearts exclaiming, "There is no God." He ſaw ſenſualiſts and profligates, corrupt and abominable in their doings. And why? *They are all gone out of the way.* They have deſerted the old paths of piety and peace. They have forſaken the Lord—they have provoked the Holy One of Iſrael to anger—they are gone away backward.

"Even ſo is it now in this ſinful generation. When the Lord beholds us from the habitation of his holineſs and of his glory, he ſees the race of men loſt and bewildered in thoſe devious paths, to which they have been conducted by a few ſenſeleſs or fraudulent projectors, who ſeem to have uſurped, by the conſent and acquieſcence of thoſe around them, unlimited power and dominion over the ſentiments and principles of mankind.

Theſe

Theſe men, on ſurveying the œconomy of the religious, political, and moral world, fancy that they diſcover great *capabilities* of improvement. No ſooner do they conceive an idea of this nature, than they begin to put it into execution: they find the wicked, for their own purpoſe, willing enough to ſecond them—and fools, without knowing wherefore, ready to join in the cry. They help every one his neighbour—and every one ſaith unto his brother, "Be of good courage." The work of miſchief goes on, and proſpers in their hands. The fences made by our forefathers againſt corruption, profaneneſs, and infidelity are thrown to the ground, and every beaſt of the field is at liberty to enter in and root up the plants which virtue and piety had planted. The warm and friendly ſhelter of religious principles, which at once afforded beauty and ſecurity, is cut down; every feller is riſen againſt it with axes and hammers; and the heart is expoſed, naked, bleak, and defenceleſs, to the impetuous ſtorm. The once fertile land, new-modelled by fantaſtic taſte, becomes barren and unproductive—agreeable perhaps to the vitiated eye of pride, but bringing forth no fruit to perfection. Hoſpitality is ſacrificed to parade—happineſs, overwhelmed by oſtentation; piety, conſidered as a ſort of frenzy, or elſe ſtigmatized by ſome odious name; friendſhip, loſt in artificial poliſh; pleaſure much talked of, but little known; and the warm feelings of the heart ſtifled and extinguiſhed, to make room for the diſguſting ceremonials of refinement. And, is it thus, can it be thus, that reſt is to be ſought—is to be expected—for our ſouls? Can this be the good way, the old path, which gave peace on earth, and ultimately led to heaven? Are not theſe fancied improvements, when weighed in the balance of juſtice and truth, found wanting in all that is pure, all that is honeſt, all that is lovely? And yet this is the age of Reaſon, the age of Reform, the age of Illumination, wherein the miſts and deluſions of obſolete error are vaniſhing before the ſteady light of philoſophy! Alas, alas, ſhall mortal man be more juſt than God? Shall a man be more wiſe than his Maker? No. They have corrupted themſelves: their ſpot is not the ſpot of his children. They are a perverſe and crooked generation." P. 303.

We ſhould undoubtedly have been induced to ſelect alſo the account given in the IXth ſermon, of the hardſhips to which numbers of the parochial clergy are expoſed, but we had formerly occaſion to make this very extract in our review of the ſermon when publiſhed ſingly, vol. XXII. p. 200; it is however well deſerving the notice and conſideration of a candid public. As we do not think that any thing more can be neceſſary to recommend this volume to the reader, we ſhall not add, either to our ſpecimens or our remarks, but conclude by wiſhing that the work may be circulated as it deſerves.

ART

ART. X. *An Introduction to the Study of Moral Evidence; or that Species of Reaſoning which relates to Matters of Fact and Practice. With an Appendix, on Debating for Victory, and not for Truth. By James Edward Gambier, M. A. Rector of Langley, Kent, and Chaplain to the Right Hon. Lord Barham.* 8vo. 163 pp. 3s. 6d. Rivingtons. 1806.

THIS is an eſſay, written in a ſimple and perſpicuous ſtyle, to aſſiſt youth in judging correctly of the ordinary events and occurrences of life. The author obſerves that, in our public ſchools and univerſities, the reaſoning powers of our young men are ſolely employed about matters of abſtract ſcience, and conſequently receive very little preparation for forming juſt concluſions relative to the actions and characters of men. To this defect in our education is aſcribed, in a great meaſure, that practical ignorance of ourſelves and others, through which, in our early years, we become a prey to the deluſions of paſſion and the power of ſophiſtry. A treatiſe, therefore, explaining, in ſimple language, the principles of moral evidence, and collecting into one view the circumſtances which ought to be adverted to and weighed before judgment is pronounced, was much wanted; and Mr. Gambier has merited well of his countrymen, by directing his ability and experience to that uſeful purpoſe.

His volume conſiſts of five chapters; the firſt of which is employed to explain the nature of moral evidence, and to point out wherein it differs from demonſtration. It is deſcribed to be that ſpecies of proof upon which our belief is founded in all ſubjects that do not admit of demonſtration. It differs from demonſtration therefore with reſpect to its ſubject; in the manner in which moral reaſoning is conducted; in the degree of certainty which it is fitted to produce; in the nature of the language employed; in the power which demonſtration poſſeſſes to *compel* aſſent; and in ſeveral other particulars, which the author enumerates.

The ſecond chapter treats of the different kinds of moral evidence, and of the degree of credit, which is uſually given to each. *Perſonal obſervation*, which Mr. Gambier conſiders as the firſt kind of moral evidence, conſiſts, he ſays, of the general concluſions that have been deduced from various ſubjects of the ſame kind.

"The ſpecific facts, which are the ſubjects of our obſervation, are all of them individuals; and taken ſeparately, furniſh us with

no other knowledge, than that of their own exiſtence. But, when we compare together the obſervations which we have made on different facts of the ſame kind, we are enabled to draw from them general concluſions, which are applicable to particular caſes. The nature of thoſe concluſions, the way in which they are deduced, and the manner of applying them to particular caſes, varies according to the nature of the ſubjects obſerved." P. 12.

This is perfectly juſt; but it is a deſcription not of what can properly be called *obſervation*, but of *induction*, or that act of the mind by which general concluſions are formed from obſervations made by ourſelves and others on various ſubjects of the ſame kind. It is the *Baconian* logic, and if the induction could be made complete, it would be evidence as irreſiſtible as any demonſtration conducted in the moſt legitimate mood and figure of the *Ariſtotelian* ſyllogiſms.

The ſecond ſpecies of moral evidence is *teſtimony*, which the author, after Dr. Reid, conſiders as operating at firſt by a ſort of *inſtinct*. This, we think, cannot be true; for as men do not *ſpeak* by inſtinct, it ſeems inconceivable that by *inſtinct* they ſhould ſpeak *truth* rather than falſehood. The evidence of teſtimony is however entitled to as much credit as if it operated inſtinctively; for by the very manner in which children are taught to ſpeak, they are neceſſarily taught to ſpeak *truth*, or, in other words, to expreſs their own notions of things by the words, which are employed for that purpoſe in the language of their country. A child, who has uniformly heard the taſte of ſugar called *ſweet*, and that of vinegar *ſour*, is in no danger, after he has acquired the uſe of ſpeech, of affirming that vinegar is *ſweet*, and ſugar *ſour*; and in proceſs of time the names of theſe different taſtes come to be ſo aſſociated with their reſpective ſenſations, that the one cannot, in the mind, be ſeparated from the other. But this ſubject is ſo fully treated in the works to which Mr. G. refers at the bottom of the page, that it is ſuperfluous to enter further into it here.

The third ſpecies of moral evidence, according to this author, "is that by which we learn from others thoſe general concluſions which they have deduced by the obſervation of a variety of facts of the ſame kind;" but when we learn from others the mere concluſions which they have deduced from obſervation, this ſpecies of evidence ſeems to be comprehended under the former. There is nothing different in the two caſes, except in this circumſtance, that the information communicated by teſtimony, properly ſo called, is ſuppoſed to conſiſt only of facts, whereas, in the other,

we are preſented both with the facts and the corollaries which the narrator has deduced from them. When the hiſtory of an experiment in philoſophy is given by the perſon who conducted it, we are put in poſſeſſion of all the evidence which ſuch a caſe admits, and which muſt certainly be eſtimated by the ſtandard according to which teſtimony in general is eſtimated and appreciated. But when a general concluſion is ſtated, without the facts from which it is formed, we cannot be ſaid to be preſented with evidence at all.

The other kinds of moral evidence are general notoriety, report, tradition, analogy, and inference from facts.

The third chapter contains general directions relating to moral reaſoning. Theſe are arranged under four different claſſes. The firſt reſpects the perſonal qualifications of the diſputant, which are the poſſeſſion of fixed principles of evidence; a habit of enquiring after a ſtandard, and of referring every thing to its end; with clear and preciſe rules of judgment.

The ſecond claſs of directions is intended to aſſiſt us in determining whether we ought to engage in any particular diſcuſſion. In order to this we are to conſider if the queſtion be worth examining, whether it will admit of a free diſcuſſion, and be capable of a ſatisfactory deciſion; above every thing, we ought to aſcertain whether or not we are competent to the diſcuſſion.

Having reſolved to try our ſtrength, we are in the third place to give attention to the following inſtructions. Examine whether the queſtion be clearly and fairly ſtated; form as clear ideas of it as poſſible; conſider what kind of evidence the ſubject admits; conſider all the arguments on both ſides; if both ſides be equal, ſuſpend the judgment. There are many other directions of this ſort, but we are diſpoſed to think that few perſons can ſtand in need of them. They are certainly very juſt and well-meant, but withall ſo obvious that they muſt occur to the very youngeſt reaſoners.

The fourth claſs of directions is for determining the weight of an argument, or the probability of an event. It is a hard taſk to give rules for weighing arguments, as their effect will always be determined by the ſtate of the perſon's mind to whom they are addreſſed. He who attacks, and he who defends a theſis, particularly if it be ſuch as to awaken the paſſions, will have very different ſcales for weighing their contending arguments.

It is not leſs difficult, in practice, to determine the degree of probability that any particular event ſhall happen; be-

cauſe

cauſe experience, which is the only ground of conjecture in this caſe, cannot ſuppply any individual with a ſufficient number of inſtances of a thing happening in the ſame circumſtances, to form a baſis for a general induction. In theory, however, where much is preſumed, and the aſſiſtance of experience ſuperſeded, ſomething may be ſaid in the likeneſs of a rule. For example, what follows.

"When any particular event is expected, the probability that it ſhall happen is to be aſcertained by conſidering how much oftener it has already happened in ſimilar circumſtances than it has failed. Thus, if an event have three chances for its happening, and two for its failing, the ſum of which being five, the fraction $\frac{3}{5}$ will be the probability of its happening, and $\frac{2}{5}$ of its failing." Or generally, "the denominator of the fraction expreſſes the whole number of events obſerved, and the numerator the number obſerved to happen in a particular way."

We give the author much credit for his ingenuity, and think that whenever a young man is in a mood to ſhow his prudence, he will be much aſſiſted by the directions contained in this chapter.

The fourth chapter is compoſed of ſpecial directions relating to each kind of moral evidence; and the fifth treats of the different kinds of evidence of which different ſubjects admit.

Upon a retroſpective view of the nature and degree of that evidence upon which we act in the general intercourſe of life, we become doubtful of the efficacy of rules and maxims to conquer paſſion and confirmed habits, or to combat the deluſions of intereſt and inclination. The mind of man is of ſo intricate and complicated a ſtructure, that he himſelf cannot analyze it, or trace its operations to the primary impulſe. The ſeat of volition is concealed from the inquiſitive eye of philoſophy. She but gueſſes at its laws. Motives which have great influence upon our active powers ſometimes ariſe from aſſociations or habits of which we do not remember the origin. In common life education, prejudice, vices, and caprice, combine to modify our views of action and character. The radical cure, therefore, for that malady of the human mind, which this author labours to remove, is that general diſcipline of religion and morality which amends the heart, and eſtabliſhes candour and honeſty of principle. It is plain, notwithſtanding, that ſomething may be done by the means which Mr. G. employs; and when the reader has peruſed the following remarks with which this little volume is concluded, we think he will agree

with us in recommending it as a valuable addition to the libraries of thoſe youths who are yet unhackneyed in the ways of the world.

"1. From the whole of this work it will appear, that experience is the great teſt of probability, and the grand principle on which all moral reaſoning muſt proceed, either in the attainment of knowledge, or in the regulation of practice. But then it ſhould be obſerved, that experience furniſhes only the materials of knowledge; and that great ſkill is neceſſary to make a proper uſe of them. The object of this tract is to facilitate the acquirement of that ſkill, by ſhewing how our obſervations are to be conducted in attaining a knowlege of things; and how experience is to be employed in determining the probability of events, and in regulating our credit in the teſtimony and obſervations of others.

"2. As experience is the great foundation of moral evidence, a ſkilful uſe of moral reaſoning cannot be acquired, till a later period of life than of demonſtration; becauſe, a conſiderable time muſt have elapſed, before we are furniſhed with proper materials (by which) to form our judgments. Hence ariſes the neceſſity of ſubmitting to the judgment of thoſe of our elders, who have no intereſt but in our welfare. And, hence, young men, even of great abilities, both natural and acquired, who reject the counſel of their ſeniors, often make ſuch ſerious miſtakes, as lay the foundation of bitter, but unavailing repentance.

"3. It ſhould be remembered, that errors in judgment on practical queſtions, are not innocent, unleſs they are inevitable. For, we have received our talents from our Creator, for the direction of our conduct, and are reſponſible to him for a fair uſe of them. But we do not uſe them fairly, when we aſſume the liberty of forming our judgments according to our inclinations, or preſent intereſts; when we neglect or pervert thoſe rules for diſtinguiſhing truth from error, which are eſtabliſhed on the general experience of mankind; or, when we implicitly adopt the opinions, or follow the advice of thoſe, who are as uninformed as we are, or are intereſted to deceive us. We can never indeed be ſaid to uſe them fairly, unleſs we improve the opportunities which we enjoy, to prepare our minds for a juſt deciſion of practical queſtions; and when we proceed to decide them, apply fairly and ſteadily thoſe principles of reaſoning, which alone can conduct us to a right concluſion."

"4. Laſtly, the ſoundeſt principles of morality are of little uſe, without a juſt application of them; and to apply them juſtly, it is neceſſary to form an accurate view of facts and circumſtances. Such a view we cannot form, without a competent knowledge, and a fair application of the principles of moral evidence. But, if a man be ignorant of theſe principles, or, if

knowing them, he neglect or pervert them, so as to give credit to mere assertions, or ex-parte evidence on one side, while he withholds his assent from the strongest evidence, which the nature of the subject admits, on the other; if, like a disputant for victory, and not an enquirer after truth, he allow himself to dispute, or explain away maxims founded on general observation, or notorious truths, merely on account of the difficulty which there must always be of collecting compulsive proof of them, the best moral principles will not preserve him from a conduct injurious to society, and the more injurious, in proportion to the weight of his character."

The question discussed in the Appendix to this tract, is of great importance; and the danger, as well to the disputant himself as to his audience, of contending for victory, and not for truth, is placed in several striking points of view, which we trust will have a due effect on the mind of the youthful reader.

ART. XI. *A Letter addressed to Samuel Whitbread, Esq. M.P. In Consequence of the unqualified Approbation expressed by him in the House of Commons, of Mr. Lancaster's System of Education; the religious Part of which is here shewn to be incompatible with the Safety of the Established Church, and, in its Tendency, subversive of Christianity itself. Including also some cursory Observations on the Claims of the Irish Romanists, as they affect the Safety of the Established Church. By John Bowles. Esq.* 8vo. 64 pp. Hatchard, &c. London; Meyler, Bath. 1807.

THE important matter of this letter, as well as our respect for the services which Mr. Bowles has rendered to his country by his writings, demanded from us a much more early notice. But accidents without number control Reviewers, as well as other men of business; and they can apologize for seeming neglect, only by a prompt attention to their duty whenever it is actually in their power.

The design, lately agitated, of establishing *schools* in every parish throughout England and Wales, required long and patient deliberation; and four short months, during which the attention of the legislature was occupied by matters singularly important (among which was, a change of the *poor laws in general*) would surely have been inadequate to the

the due arrangement of this important deſign. With great ſatisfaction, therefore, we found the completion of it poſtponed: and, in the mean while, diſcuſſions like this before us will doubtleſs contribute moſt eſſentially to the improvement of the plan.

The introductory part of this letter muſt be placed before our readers:

"SIR,

"As the grand deſign of education is to qualify youth for the ſtations which they are reſpectively to occupy in after-life, it may, I truſt, be conſidered as a moſt auſpicious circumſtance for this country, that it is a prominent feature of the plan which you lately preſented to the Houſe of Commons for the regulation of the Poor Laws, to make the education of the children of the lower claſſes a national and a legiſlative object. I hope, Sir, that in the purſuit of this object you will have the true deſign of education, as above deſcribed, conſtantly in view, and make it your endeavour to furniſh the inferior orders with ſuch inſtruction, both in kind and degree, and no other, as will be calculated to render them uſeful members of ſociety, in the humble rank in which it has pleaſed Providence to place them. But in the ſpeech by which you introduced your propoſed meaſure to the notice of Parliament, I ſaw ſomething which I cannot but conſider as affording juſt cauſe for alarm. In that ſpeech you are reported to have beſtowed *unqualified* praiſe on Mr. Lancaſter's ſyſtem of education, and even to have expreſſed a hope, that this ſyſtem will *gradually be introduced into general practice*. The excellence of the mechanical part of this ſyſtem, in affording moſt extraordinary facilities for inſtruction, no one is more diſpoſed than myſelf to admit; though I muſt here be allowed to obſerve, that Mr. Lancaſter ſtrangely neglects to acknowledge the obligations which he is under to the Rev. Dr. Bell, who is certainly the parent of the ſyſtem; and alſo that the very excellence of the ſyſtem, in affording ſuch facilities for inſtruction, ſeems to impoſe the neceſſity of great caution, leſt it ſhould operate as a *diſqualification*, rather than a *qualification*, for the duties of the induſtrious poor. But the religious part of the ſyſtem, which is almoſt the only part that Mr. Lancaſter has not borrowed from Dr. Bell, I have long conſidered as liable to the moſt ſerious and weighty objections; and it is well known, that perſons of diſtinguiſhed eminence for their talents and uſefulneſs view it in the ſame light. It is true, you did not ſpecifically advert to Mr. Lancaſter's ſyſtem of education, as it regards religion; but as you applied the term *bigotry* to thoſe perſons by whom it had been oppoſed, it muſt be preſumed that you had in contemplation that part of it which relates to religious inſtruction, when you beſtowed unqualified approbation upon the whole." P. 1.

The author now proceeds to examine Mr. Lancaſter's plan, which propoſes to include *all denominations of profeſſing Chriſtians;* and he maintains, that it is "highly objectionable in a religious, a moral, and a political view." The author's reaſonings on theſe three points do not admit of a regular abridgement; but we earneſtly recommend them to general attention; and we doubt not that they will convince every impartial reader, that a ſyſtem of national education (including religious inſtruction) muſt tend either to the ſecurity or the deſtruction of the national church; and conſequently, of the ſtate; and therefore that, *when education is made a national concern, the youth who partake of its benefits ought to be educated in the national church.* Of this *principle*, we truſt that our legiſlators will not hereafter ſhow themſelves unmindful.

Mr. Bowles ſets forth alſo, moſt truly, the miſchiefs produced by *itinerary* diſſenting preachers; and by the want of churches in the eſtabliſhment, proportioned to the immenſe increaſe of the population. This is a moſt important conſideration; and we cannot forbear to expreſs our wonder that it has ſo long been overlooked.

Concerning the "actual ſtate of Ireland," and the very increaſing proportion of *Romaniſts*, we find here information not a little alarming. The falſe and inſidious term *catholic emancipation* is reprobated with that indignation which it may juſtly excite in any reaſonable mind.

From p. 54 to the end, Mr. Bowles examines "the meaſure which led to a diſmiſſion of the late Miniſters from his Majeſty's Councils." This, as well as the preceding portion of his letter, is entitled to the ſerious conſideration of all loyal ſubjects within the United Kingdom.

ART. XII. *The Director, a Weekly Literary Journal, containing, I. Eſſays on Subjects of Literature, the Fine Arts, and Manners. II. Bibliographiana. Account of rare and curious Books, and of the Book Sales in this Country, from the Cloſe of the Seventeenth Century. III. Royal Inſtitution, Analyſes of the Lectures delivered weekly. IV. Britiſh Gallery, Deſcription of the principal Pictures exhibited for Sale, with the Names of the Purchaſers.* Vol. 2. 8vo. 12s. Hatchard. 1807.

IN a former Review we have given an account of the firſt Volume of this work. The ſecond, continued by the ſame hands, has the ſame ſpirit, and communicates ſimilar intereſt

intereſt and entertainment. We truſt that it is not brought to a final concluſion, but that another ſeaſon may prompt the ſame individuals either to continue the Director, or in ſome other form or name, to commence a new work with the ſame object. Leſt, however, this hope ſhould fail, we ſhall give, as a ſpecimen of this volume, the concluding paper, in which they who are ſo diſpoſed to exerciſe their ſagacity, may probably diſcover who were principally concerned in this work.

"After theſe introductory obſervations, I proceed to ſtate, that I have diſcovered an infallible criterion of detecting authors, by inflexions and gradations of ſtile and manner, which though unknown to themſelves, and therefore incapable of diſguiſe and concealment, are as inſeparably and inſtinctively proper to each of them, as his own exiſtence. In communicating this diſcovery, my modeſty will not ſuffer me to expatiate fully on the application of it to literary purpoſes; as to the detection of Junius, or of the author of the Heroic Epiſtle:—to political objects, as aſcertaining the writer of any ſpeech in Parliament, whether it was compoſed by the orator's tutor, or by the tutor's curate; or to acts of charity, as the developing the real character and condition of a begging correſpondent. But I cannot help requeſting the reader, for a moment to reflect, what would be the advantage to ſociety, and what the degree of ſincerity and plain dealing between man and man, if from private letters, we could find out actual ſentiments and intentions; and if we could enable members of Parliament and their conſtituents, Miniſters and their dependents, beauties and their lovers, reciprocally to underſtand each others real meanings and motives, and whether it would not put an end to that crooked policy and double dealing, which has done ſo much miſchief among us, and go ſome way to reſtore the golden age of truth and virtue upon earth.

"I now proceed to give evidence of the intrinſic value of my diſcovery, by informing you, not only who are the writers of the papers in the Director, but what is the character, ſituation, and private hiſtory of each of them; truſting that you will do me the juſtice to declare, how far my information is correct, by whatever art, black or white, you may ſuppoſe it to be obtained. And in the firſt place, as to your papers, No. 2, on the cauſes which have impeded the progreſs of antient art; No. 11, on the Gaelic Poems in Ireland, and No. 19, containing parallels between art and ſcience, though with varying ſignatures, I trace in them all, the ſame peculiarities of manner, and the ſame proof of identity. I diſcover that they are written by a perſon, bearing at an early period of life, the bloom, the flowers, and the fruits of genius; who, having diſtinguiſhed himſelf even in boyhood for ſuperiority of ſcience, was called to an elevated and honour-

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able philoſophical ſituation, at an age when many begin their ſtudies. Courted and beloved as he is in private life, and filling with honour to himſelf, and benefit to the public, appointments which very few at any period of life might venture to aſpire to, I perceive that he retains an undiminiſhed attachment to ſcience and literature, together with perfect ſimplicity and modeſty of manners. In the author of your two papers on the connection between genius and patronage, and of three papers of anecdotes of eminent antient artiſts, I perceive a long and ſucceſsful attention to claſſic learning, and a critical ſkill in the Greek and Latin authors: I ſee the effects of a life aſſiduouſly devoted to literary reſearch, and the advantages of an acute and diſcriminating mind. As all this, however, appears on the face of the compoſitions, and may be viſible to any attentive eye, I take no merit from the ſtatement of it. But my peculiar art has been employed in tracing the domeſtic hiſtory of this gentleman; and in endeavouring to appreciate the bleſſings which he derives from the happy connection which he formed in early life: and I have reflected with a warm intereſt, on the providential interference under which (wounded by deceit and treachery, the particulars of which, were I to read more of his works, I could eaſily trace) his health has been preſerved, his literary labours relieved, and his ſpirits and his powers of mind invigorated, by connubial attention and affection, by ſocial intercourſe, and by the attachment of his friends.

Your two papers on antient works of art (No. 17 and 18) puzzled me a little at firſt. I find, however, they are written by a young clergyman, who has devoted his life to parochial and domeſtic duties: and I have diſcovered that his labours are not confined to the mere formal and public offices of the church:—that he allows no diſtreſſed or ignorant perſon in his pariſh to be neglected or forgotten; but carries religious comfort, friendly advice, and temporal relief, to all his neceſſitous and afflicted neighbours; at the ſame time attracting in numbers, the liſtleſs and unheeding, to the temple of God, and to his moſt ſolemn ſervice, not only by public exhortation, but by private inſtruction and perſonal attention—

> " Wins ſtraying ſouls with modeſty again;
> Caſts none away. ———

" The three papers on the ſtructure of our theatres, and on the ballet of the ſiege of Troy, I will venture to ſay are written by a gentleman, who to an improved and cultivated taſte unites a zeal for the fine arts, and a very enviable power of foſtering and protecting them; who not only ranks with the ſcientific amateur in the ſtudy of the principles of deſign, but rivals the profeſſed artiſt in detail and execution. I can ſee in minute and almoſt inviſible marks, the warm glow of a mind, invigo-

rated and ſtimulated by the contemplation of the claſſic remains of antiquity, in the genial ſoil which gave them birth. Happy will it be for England, when our educated and opulent countrymen ſhall generally imitate his example, and direct the advantages which they derive from foreign travel, to the encouragement of their own artiſts, and to the promotion of ſcience, literature, and the arts, in our beloved and reſpected country.

"In your paper, No. 3, on the Coloſſal Statue of Achilles, I trace the production of a female mind, eminently converſant in works of taſte, and animated by filial piety. It is however, or my ſkill deceives me, intermixed with touches of another, and not a female hand. The ſeparation and diſtinction of the parts I might atchieve by labour; but I ſhall forego, or at leaſt delay the attempt, from a wiſh not to treſpaſs too much on your time, or on that of your readers.

"Your 13th paper, on the moral effects of muſic, I pronounce to be an inſulated production. You would have done better, Mr. Director, and have afforded more pleaſure to your readers, if you had given us, inſtead of one, many ſpecimens from his hand; and at the ſame time you would have leſſened my difficulty in decyphering the genius, character, and hiſtory of this writer."

In this manner the author goes on, conveying, with much ingenuity, a panegyric on his friends, under the vehicle of his pretended correſpondent's diſcoveries. The ſtyle is lively, and the commendations, if not partial, very valuable.

Theſe two volumes are an elegant addition to periodical works of the kind, with moſt of which they may ſafely enter into competition, as far as good writing, variety of pleaſing information, and ingenuous motives are involved.

BRITISH CATALOGUE.

POETRY.

ART. 13. *Wild Flowers; or Paſtoral and Local Poetry. By Robert Bloomfield. Author of the Farmer's Boy and Rural Tales.* 12mo. 4s. 6d. Vernor and Hood, &c. 1806.

Robert Bloomfield is fairly and juſtly eſtabliſhed as a poet of nature for rural ſubjects; and, as he diſplays in his writings not leſs of good diſpoſition than of native genius, we are doubly happy to give him all the encouragement in our power. This little volume contains only eleven poems, the chief part of which are ſhort. The laſt, and moſt conſiderable among them, entitled

"Good

"Good Tidings, or News from the Farm," has been ſeparately printed, and received our commendations in that form*. The ſubject of it is the ſalutary and important diſcovery of Dr. Jenner, which the author has rendered poetical, by interweaving very intereſting facts relating to the ravages of the ſmall pox; and particularly ſome in which his own family and relations were ſufferers by it. This poem is now extended and improved.

Simplicity, and a juſt repreſentation of rural manners, with pathos and uſeful morality, are the characteriſtics of theſe poems; in which the author, with the ſoundeſt good ſenſe, as well as modeſty, attempts only to deſcribe thoſe incidents, and characters which are perſonally familiar to him. His heroes and heroines, though taken from lower life, are intereſting and inſtructive; and we have no doubt that they will be, as he hopes, "almoſt inſtinctively reliſhed," not only by female readers, but by all who have an unvitiated taſte. The courtſhip of Abner and the widow Jones, in the firſt ballad, will pleaſe and intereſt, from the honeſt and tender feelings of the parties deſcribed. Still more eminently are the ſame ſenſations called forth in the tale of "the Broken Crutch;" in which a poor but worthy man is rouſed to virtuous indignation, by the ſuſpicion of a deſign to ſeduce his niece, which however proves unfounded, and the tale ends like Pamela, only without any diſgraceful attempts on the part of the ſquire. The ſtyle of narrative employed in this tale is eaſy and animated. "The Horkey" is a ballad repreſenting Suffolk manners. But the little poem entitled, "to my old Oak Table" will particularly intereſt thoſe who feel for the poet himſelf, by deſcribing his own circumſtances and feelings in a manner which cannot fail to excite regard, and even affection for him. The following paſſage, deſcribing his recovery from a dangerous illneſs, is peculiarly ſtriking.

"Still, Reſignation was my deareſt friend,
And Reaſon pointed to a glorious end;
With anxious ſighs, a parent's hopes and pride,
I wiſh'd to live——I truſt I could have died!
But winter's clouds purſu'd their ſtormy way,
And March brought ſunſhine with the length'ning day,
And bade my heart ariſe, that morn and night
Now throbb'd with irreſiſtible delight.
Delightful 'twas to leave diſeaſe behind,
And feel the renovation of the mind!
To lead abroad upborne on Pleaſure's wing,
Our children, midſt the glories of the ſpring;
Our fellow-ſufferers, our only wealth,
To gather daiſies in the breeze of health!

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* Vol. XXIV. p. 514.

'Twas

'Twas then, too, when our proſpects grew ſo fair,
And Sabbath bells announc'd the morning pray'r;
Beneath that vaſt gigantic dome we bow'd,
That lifts its flaming croſs above the cloud;
Had gain'd the centre of the chequer'd floor;—
That inſtant, with reverberating roar
Burſt forth the pealing organ——mute we ſtood;—
The ſtrong ſenſation boiling through my blood,
Roſe in a ſtorm of joy, allied to pain,
I wept, and worſhipp'd GOD, and wept again;
And felt, amidſt the fervor of my praiſe,
The ſweet aſſurances of better days." P. 25.

We could with pleaſure dwell longer on theſe poems, but we have doubtleſs ſaid enough to attract attention to them, and when they are known there is little doubt of their being approved.

ART. 14. *An Elegy on the Death of Henry Kirke White, who died at St. John's College, Cambridge, October* 19, 1806.

This tribute of friendſhip, probably from ſome brother ſtudent, is a firſt poetical attempt. It has no claim to originality of ſentiment, but indeed what new can be ſaid of ſuch a ſubject, but among ſeveral feeble ſtanzas, ſome are elegant and good.—See for example, p. 9.

ART. 15. *The Seaſons in England. Deſcriptive Poems. By the Rev. William Cooper Taylor, A. M.* 12mo. 4s. Carpenter. 1806.

The author of this little volume introduces himſelf to the reader with ſo much modeſty and diffidence, that it would exclude from us every term of harſhneſs, if it were our diſpoſition to uſe them, or indeed if his publication warranted it. But this is not the caſe, he has demonſtrated himſelf a diligent obſerver of nature, and has deſcribed what he has obſerved in eaſy and elegant verſe. This the following example will prove.

"Slow whiſp'ring through the ſilent viſta's ſhade
The arm-claſp'd fair and faithful Damon rove,
Glows her warm cheek, ſoft ſighs the melting maid,
As the bleſt youth extorts the pledge of love.

"Cool light-wing'd breezes o'er the meadows ſweep
And ruſſet ſhades precede approaching night;
Refreſhing dews o'er all the herbage creep,
And Cynthia's lamp pours round a lambent light.

"The new made rick with fragrance fills the gale
That ruſtling gently ſtirs the trembling leaves,
And ſcatter'd lights illume the ſhady vale,
Where wreathed ſmoke from chimnies wave.

" Yon rill, flow murmuring down the rocky ſteep,
With lulling ſound the paſſions ſoothes to reſt,
As in the tranquil lake her waters ſleep,
Like ſorrow ſoft reclin'd on Pity's breaſt.

" Nor ſhall I now regret the city air,
Though gay Vauxhall bid all her magic riſe,
Her myriad lamps, arcades, and glitt'ring fair,
Her warbled ſtrains, and thouſand ſparkling eyes.

" This hour of meditation and repoſe
Suggeſts, how ſoon theſe ſcenes muſt paſs away!
As ſoon man's morning, noon, and eve, muſt cloſe!
The happieſt life is but a ſummer's day!"

ART. 16. *Muſical Dramas, with Select Poems and Ballads. By John Rennie.* 8vo. 7s. Allen. 1807.

That there is a conſiderable degree of poetical feeling and taſte in this collection will ſufficiently appear from the following

MONODY WRITTEN NEAR THE GRAVE OF MISS SUSANNA WILLOX, IN ST. NICHOLAS' ABBEY CHURCH-YARD, OLD ABERDEEN.

" Here cold in Duſt, her beauteous Form is laid
Whoſe native Worth to fair Perfection roſe;
Soft be thy peaceful Slumber, gentle Maid,
And ſacred be the Scene of thy Repoſe.

Chaſte Pity oft will draw her weeping Throng
To view the Spot where fair Suſanna lies;
And meek-ey'd Melancholy tarry long,
While fond Remembrance pours her Grief in Sighs.

And here the Lark her tender Young ſhall rear,
And earlieſt wake the Chorus of the Skies,
And nouriſh'd by a Lover's frequent Tear,
The vernal Flow'rs of Spring more lovely riſe.

The Lily here ſhall droop its ſnowy Bell,
Its purple Bloom the modeſt Violet bear;
Each ſorrowing Warbler haunt the Poplar pale,
And Dee ſhall flow in plaintive Murmurs near.

And here the gentle Form of Love ſhall mourn,
And Friendſhip's lucid Eyes diſſolve in Tears,
Till holy Faith and Reſignation turn
The Hope of weeping Sorrow to the Spheres." P. 259.

POLITICS.

ART. 17. *Speech of the Right Honourable Viſcount Howick in the Houſe of Commons, on Thurſday, March 26th, 1807. Stating the Circumſtances which led to the Change of Adminiſtration. The Third Edition.* 8vo. 26 pp. 6d. Ridgway. 1807.

In order accurately to comprehend the circumſtances detailed in this Speech, and to judge how far it is a vindication of the noble Lord who is ſaid to have delivered it, the reader cannot do better than to compare it with the * Speech of Lord Sidmouth, which has already come under our review. The queſtion, ſo far as it affects the conduct of the late Miniſters, in the introduction of the Bill, called "the Catholic Bill, ſeems to lie within a narrow compaſs. A legiſlative meaſure is recommended, or propoſed to be recommended to Parliament, by his Majeſty's Miniſters (as ſuch) with the permiſſion indeed, but with the reluctant † and *conditional* permiſſion of their Sovereign. In contemplating their propoſed meaſure thoſe Miniſters think proper to extend it far beyond the condition upon which alone they had obtained his Majeſty's conſent. In what manner was ſo material a charge communicated to the King, who had expreſsly declared againſt ſuch an extenſion? Not (as one ſhould have ſuppoſed) by a converſation, or a minute directly ſtating the difference between the Act of 1793 and the Bill propoſed, with the motives for ſuggeſting an extenſion of the former, contrary to his Majeſty's declared opinion; but (if we rightly underſtand this ſpeech) merely by ſending to his Majeſty a copy of a diſpatch to the Lord Lieutenant of Ireland, deſcribing the purport of the Bill in general terms, with a copy of the clauſes intended to be introduced. Conſidering the multiplicity of papers laid before the King, we cannot think ſuch a notification ſufficient. His Majeſty having already expreſſed a fixed determination not to go beyond the Iriſh Act, might probably rely on his Miniſters that they would not vary from that meaſure; at leaſt that they would not enlarge its proviſions without his previous and expreſs conſent. Even Lord Howick, the propounder of the meaſure in queſtion, admits that, "*he had not himſelf ſufficiently attended to the diſtinctions between it and the Iriſh Act.*" How then was it to be expected that the King, in the variety

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* See Brit. Crit. Vol. XXIX. p. 687.

† In the Speech before us, it is ſaid, "his Majeſty expreſſed a reluctant but a poſitive aſſent." In one ſenſe this aſſertion may be accurate; but from Lord Sidmouth's ſtatement it appears that this aſſent was expreſsly limited to proviſions correſponding with the Iriſh ſtatute of 1793.

of buſineſs often ſubmitted to him, would immediately be aware of the eſſential difference between them. This circumſtance ſeems to account for the diſpatch being returned (as the noble lord ſtates) "without comment or objection." Indeed the ſubſequent converſation after the Levee, makes this point ſufficiently clear. In that converſation, it is admitted a "general diſlike and diſapprobation of the meaſure" was expreſſed; but the noble Lord underſtood his Majeſty ſtill to have given "a reluctant conſent, or rather not to have withdrawn the conſent originally given." Here aroſe the ſecond miſunderſtanding; and we cannot but think that, as, in the firſt inſtance, the change in the intended meaſure ſhould have been more directly and expreſsly imparted to the King, ſo from the *diſlike* and *diſapprobation* ſignified by his Majeſty, ſo ſoon as he was aware of it, his *diſſent* might and ought to have been inferred, unleſs there had been an expreſs declaration to the contrary. As to the ſubſequent occurrences, and the pledge ſo ſtrongly objected to, we cannot help being of opinion that the firſt pledge was required by Miniſters themſelves, of their Sovereign, and naturally produced the requiſition made to them.

Theſe are our ſentiments on the *matter* contained in this Speech. The language and *manner* we readily admit, appears temperate and reſpectful, as applied to his Majeſty. Did we not know the ſpirit of party, we ſhould not, from the Speech before us, have anticipated the ſteps that followed.

ART. 18. *A Letter to the Right Honourable Charles Abbot, Speaker of the Houſe of Commons in the late Parliament. By a Member of that Parliament.* 8vo. 30 pp. 1s. Wilſon.

The Letter announced in the title page of this pamphlet, is merely introductory to a Speech or Addreſs, ſuppoſed to be delivered in the Houſe, on ſome of the motions reſpecting the late change of Adminiſtration. The Speech (which occupies all the remainder of the pamphlet) is ſomewhat declamatory in the manner, but contains ſentiments which we, generally ſpeaking, cannot but approve. It aſſerts that there was no reaſon to apprehend dangerous conſequences in Ireland from the rejection of the Bill, called the Catholic Bill; for that the loyalty of the people of Ireland, in general, could not depend upon ſuch a meaſure. The writer alſo juſtifies the pledge ſaid to have been required by the King of his Miniſters, on the ground of the verſatility which thoſe Miniſters had ſhown in bringing forward a meaſure on the ground of abſolute neceſſity, and ſo ſuddenly abandoning it; and alſo on the ground that they "had ſtipulated for the privilege of expoſing him, at any moment moſt favourable to themſelves, to the painful and ungracious neceſſity of refuſing to comply on one particular ſubject with the wiſhes of thoſe in whom, on every other, it was his deſire to repoſe the moſt unlimited confidence."

He

He alſo condemns decidedly the meaſure of "arraigning the Act of the Sovereign, and appealing to the public againſt the exertion of an acknowledged prerogative of the Crown." The conduct of the late Miniſters, while in office, is then diſcuſſed, and many of their meaſures condemned. We do not, as to ſome of his opinions, intirely coincide with the writer; but thoſe opinions are now become of little conſequence. He concludes with an exhortation to the preſent Miniſters to perſevere in doing their duty in ſpite of all oppoſition, and unawed by the dangers which ſurround us.

ART. 19. *Plain Facts; or the New Miniſtry convicted by their own Deeds. To which is ſubjoined, a Letter by Lord Grenville.* 8vo. 23. pp. 6d. Ridgway. 1807.

The object of this publication is to ſhow that the perſons who promoted or who ſuffered the Iriſh Act of Parliament, in 1793, to paſs, and alſo thoſe who ſupported, or who did not object to, the Engliſh Act of 1804, for admitting foreign Papiſts into the army, were inconſiſtent in oppoſing the late Catholic Bill, brought in by Lord Howick. Several Members of the preſent Adminiſtration are enumerated as included in this cenſure. Of theſe perſons, we believe, not more than one or two had declared any opinion of the Bill in queſtion, previouſly to its being withdrawn; nor, with thoſe exceptions, does it appear whether or not the preſent Miniſters would have oppoſed the meaſure in queſtion, had it been brought before Parliament, as the former Bills were, under the real, not pretended, ſanction of his Majeſty, whoſe conſcientious ſcruples on the ſubject were well known. Setting aſide, however, this conſideration, we would aſk this writer, who conſiders all perſons who did not diſapprove of the Iriſh Act of 1793 as pledged to ſupport Lord Howick's Bill of 1807, whether the very objection to Lord Howick's Bill was not that it went beyond the Iriſh Act, in admitting to *all* ſituations in the army (even the higheſt) not only Papiſts, but perſons of any religion, or of no religion at all. As to the Act reſpecting foreign Roman Catholics, it was manifeſtly temporary in its objects, and meant to apply merely to the foreign troops raiſed for the preſent war; not to mention that foreign Papiſts have no motives of hoſtility to the Eſtabliſhed Church of England or Ireland. But the Acts in queſtion have, in our opinion, been ſet in a very clear light in the tract entitled "For our Religion and Laws *;" which ſhows clearly the difference between them and the Bill of Lord Howick.

* See Britiſh Critic for May 1807, p. 561. The ſame tract was afterward publiſhed (printed for Hatchard) under the title of *Obſervations on* (what is called) *the Catholic Bill. By a Lawyer.*

We have, on former occaſions, intimated our ſentiments on the "Letter of Lord Grenville to the Society for Promoting Chriſtian Knowledge," which is included in the publication now before us. It inſinuates (unfairly we think) that the Society, or ſome of its Members, wiſhed to influence the then depending elections; and it certainly aſſumes, contrary to the real fact, that the Catholic Bill (as it is called) was merely a *political* meaſure, and conſequently that the conſideration of it was foreign to the objects of the Society. Out of reſpect for the noble Lord, in whoſe name it has been publiſhed, we abſtain from all further remarks on the ſtyle of this Speech, and the aſſertions contained in it.

ART. 20. *A Letter to the Electors of the City of Weſtminſter, Containing a Refutation of the Calumnies of John Horne Tooke. By A. Hewlings.* 8vo. 34 pp. 1s. Chapple. 1807.

"Proſcripti Regis Rupili pus atque venenum
Ibrida quo pacto ſit Perſius ultus, opinor
Omnibus et lippis notum et tonſoribus eſſe."

"The ſkirmiſhes of the kites and crows" (to which the wars of the Saxon heptarchy have been compared) would, we confeſs, intereſt us more than this warfare between the partizans of the two Weſtminſter demagogues. Should, however, any of our readers feel a deſire to become acquainted with this controverſy, be it known to them, that the weighty matter in diſpute (and which nearly coſt the lives of theſe two "pillars of the ſtate") is, "whether Mr. Paul was, or was not, authorized by Sir Francis Burdett to advertiſe, that the ſaid Sir Francis would take the chair at a certain dinner of Weſtminſter electors?" The negative of this propoſition had been aſſerted by Mr. Horne Tooke; the affirmative is maintained by the writer before us.

It affords no weak inſtance of the inſtability of literary, as of all other, greatneſs, to ſee the author of "The Diverſions of Purley" become the antagoniſt of Mr. *Abraham Hewlings*; and, we are concerned to add, that the *patriarch* ſeems to have the advantage of the *ci-devant parſon*; as the former appeals to a converſation at which ſome friends of Sir F. Burdett were preſent, who, if his aſſertions were falſe, might diſprove them. In abuſe too, he appears to be, "Durus homo, atque odio poſſet qui vincere *Tookum*;" whom he repeatedly charges with "falſehood and deceit," and characterizes as a "damned ſpirit," "a malignant fiend."

The conduct of Mr. Paul, when in India, is highly, and we hope juſtly, extolled by this writer. We cannot help wiſhing, that his virtues (whatever they are) had continued to flouriſh in that clime, ſince they do not ſeem to us to be calculated for the meridian of Britain.

ART.

ART. 21. *A ſhort Account of a late ſhort Adminiſtration.* The 2d Edition. 8vo. 14 pp. 6d. Ridgway. 1807.

The purpoſe of this ſmall tract is to ſhow, that the late Miniſters, during the ſhort period of their continuance in office, conferred many important benefits on the country. To prove this the author ſtates, 1ſt. The *improvement* in the military ſyſtem;—2dly. The abolition of the ſlave trade;—3dly. Their attempt to procure a peace, and, on the failure of that attempt, their conduct towards the continental powers at war with France;—4thly. Their meaſures with reſpect to America;—5thly. Their acts for the regulation and controul of the public expenditure;—6thly. Their reduction of the ſtaff eſtabliſhment, and of the expences in the barrack department and commiſſariate, their regulations reſpecting the civil liſt, and the abolition of thirty-ſix cuſtom-houſe offices in Ireland;—7thly. The appointment of a committee on the public expenditure;—8thly. The new plan of finance;—9thly. The American intercourſe act;—10thly. Their beneficial meaſures with regard to Ireland;—11thly. The intended reform of the Scotch judicature.

Of the above meaſures ſome, we readily admit, do honour to the authors of them; more eſpecially the abolition of the ſlave trade; although it cannot properly be called a meaſure of the miniſtry, but of Mr. Wilberforce and other individuals both in and out of adminiſtration. There are, however, ſome of their meaſures, which we deem of very doubtful expediency, and ſome from which we fear very miſchievous effects. To diſcuſs the merits of each would be an invidious and almoſt endleſs taſk. That conduct of the late miniſtry, which occaſioned their diſmiſſion, is not defended in this tract.

ART. 22. *A True Statement of the Circumſtances which led to the late Change of Adminiſtration.* 8vo. 20 pp. 6d. or 18s. per hundred. Ridgway. 1807.

The Statement before us is contained in two Letters, addreſſed to the Editor of the Morning Chronicle, (ſigned Scævola) and firſt publiſhed in that Daily Paper. As all the circumſtances of the matter in queſtion have been ſet forth in the ſpeeches of Lord Sidmouth and Lord Howick, (which we have already noticed) the republication of this narrative, by an anonymous writer, does not ſeem to have been neceſſary, and muſt, at all events, have far leſs weight. The object of theſe letters is, to vindicate the late Miniſters from the charge of having acted diſingenuouſly and diſreſpectfully to their Sovereign. For this purpoſe the author, after mentioning the information received from the Lord Lieutenant of Ireland, reſpecting the intention of the Roman Catholics to petition Parliament for an extenſion of privileges, ſtates the Diſpatch framed by the Cabinet Miniſters in

conſequence of that communication. In that Diſpatch the Duke of Bedford is informed, and authorized to inform the Catholics, that it is intended to propoſe a clauſe in the Mutiny Bill, "enabling his Majeſty *to confer any military commiſſion whatever on any of his liege ſubjects.*" From theſe general expreſſions the author infers that it was obviouſly the intention of Miniſters from the beginning, to go beyond the Iriſh Act of 1793, and enable Catholics (as indeed they would have enabled perſons of all religions, or of none) to hold every military commiſſion and appointment, ſetting aſide the limitations of the Iriſh Act.—He admits, indeed, that in the Diſpatch, the reſtrictions in the Iriſh ſtatute are *alluded to*; but ſurely any impartial obſerver muſt ſee that the Act of 1793, is made the chief ground of the meaſure propoſed, two of the three conſiderations therein ſet forth, *expreſsly*, and the third *impliedly*, referring to it. "No man," ſays the author, "can read theſe paſſages, and doubt for an inſtantthat it was the intention of the authors of this Diſpatch to open to his Majeſty's Catholic ſubjects the naval and military ſervice of their country, without any reſtriction whatever."

We have read the paſſages with great attention, and are ſincerely of opinion that ſuch an intention (if it exiſted) ſhould have been much more clearly expreſſed. If it was deſigned to go beyond the Iriſh Act, on which the propoſed meaſure was ſaid to be grounded, ſuch a material variation, with the reaſon for it, ought to have been ſpecially pointed out. Otherwiſe the recital of that Act, and the arguments drawn from the expediency of rendering the laws of both countries uniform, were, whether by deſign or not, calculated to miſlead thoſe on whom ſuch conſiderations were preſſed. That they did miſlead even a part of the Cabinet, is evident from the ſpeeches of Lord Sidmouth and Lord Howick, the former of whom conceived the meaſure in queſtion to be in exact uniſon with the Iriſh Act, the latter (though the propounder of the meaſure) confeſſes that he was not aware of the difference between them.

After this are we to be told, that the aſſent of his Majeſty was meant to be given to the extenſion propoſed, although the King, in his remarks, *adverted particularly to what took place in* 1793, and declared that *he could not go one ſtep further?* Could his Majeſty be underſtood to mean that the reſtrictions in that Act were to be ſet aſide? or that the declaration that *he could not go further* had either no meaning whatever, or a meaning totally unconnected with the meaſure in queſtion? Yet this is the drift of the author's argument in his firſt letter. In the ſecond he admits that this famous Diſpatch, (ſo clear, according to him, that he who runs might read) was not underſtood by thoſe who were commiſſioned to explain it: he admits, too, that neither of the noble Lords already mentioned, were aware of the diſtinctions between the Iriſh Statute and the Act in queſtion. Yet this Diſpatch, the

ſubject

ſubject of ſo much miſapprehenſion and doubt among the Miniſters themſelves, who had framed it, and their agents, who were to give it effect, was not (according to this writer) at all calculated to miſlead or deceive their Sovereign!!!

With regard to the ſecond Diſpatch tranſmitted to his Majeſty, the opinion which we ventured to give in our account of Lord Howick's ſpeech is not altered by any thing alledged by this author. It being then ſufficiently aſcertained that the King had meant only to conſent to an Act correſponding with that of 1793, paſſed by the Iriſh Parliament, the material difference in the intended meaſure ſhould have been expreſsly pointed out.—Whatever therefore was the *intention* of Miniſters, it cannot be doubted but that the King *was deceived*, and that a more open and explicit conduct on their part, would have prevented any miſapprehenſion on his. Little need, we think, be ſaid as to the remainder of this author's ſtatement, ſince the public opinion is, we believe, pretty generally made up on the ſubject. No impartial man, we conceive, has now any doubt but that in the converſation which the King had with Lord Howick, his Majeſty's diſapprobation of the meaſure (as then explained) was intimated in terms ſufficiently ſtrong and explicit. This circumſtance might ſurely have induced his Lordſhip at leaſt to pauſe before he ventured to introduce the meaſure to Parliament. No man, we think, can doubt that, on abandoning the meaſure, the Miniſters need not have called forth that diſcuſſion with their Sovereign, which ended with their diſmiſſion; that the firſt *pledge* was required *by them*, and that it produced the demand on the part of his Majeſty, of which they ſo vehemently complain.

On a whole view of the caſe, therefore, ſome of this author's inferences (as the firſt, ſecond, and fifth) appear to us to be unſupported by the facts, and the remainder irrelevant to the merits of the queſtion. He has however placed the ſide which he ſupports in the ſtrongeſt point of view, and his ſtile and language do not diſcredit the party which he has eſpouſed.

ART. 23. *Two Letters on the Subject of the Catholics, to my Brother Abraham, who lives in the Country. Second Edition. By Peter Plymley.* 8vo. 32 pp. 1s. 6d. Budd. 1807.

We cannot believe theſe Letters to be genuine, or that there are any ſuch perſons as Peter Plymley, and his brother Abraham, a country clergyman; for ſcarcely any writer, if he had the leaſt feeling, would publicly endeavour to ridicule the character of a brother, and of the whole clerical body, to which that brother belongs, merely becauſe he happens to differ from the author in his opinion of a great public meaſure. With the reality of theſe perſonages, however, we have little concern: our buſineſs is rather with the author's repreſentations and arguments, and we cannot help thinking many of the former unfair, and the latter incon-

inconclusive. It has been a frequent practice with controversial writers (so frequent that one should hope it can now have little effect) to mistake the question at issue. This author accordingly, from the outset to the conclusion of his letters, takes for granted that all who differ from him object to the admission of Roman Catholics into the army and navy; whereas there are now many thousands of that persuasion serving in both professions, without the least difficulty being raised or complaint preferred; nor probably would any objection have occurred to the late Bill, if (as its authors at first professed to do) it had pursued strictly the provisions of the Irish Act of 1793. But when, under pretence of merely extending that statute to Britain, an attempt was made by a *side-wind* (as lawyers would term it) *wholly* to repeal not only the Popery Laws, but the Test Act, so far as they affect the army and navy, when even the highest commands were thrown open to *all* religions, and to persons having no religion at all, surely those who venerate the institutions of our ancestors, and who consider the alliance between church and state, by them established, as conducing to the security of both, might be allowed to pause on a question so important as the total destruction of those fences by which that establishment has hitherto been secured.

This is the unpardonable prejudice combated, these are the illiberal jealousies ridiculed, this is the spirit of persecution reprobated by the author before us; and if ridicule were, as Lord Shaftesbury asserted, the test of truth, he would certainly be a formidable advocate of the late Ministers and their favourite measure; but if that opinion be now justly exploded, he must learn to state fairly the question at issue, and not conclude that he has refuted his adversaries, when he has only misrepresented them. In this, and indeed in every point of view, his sarcasms on Mr. Perceval are most unwarrantable. The parliamentary abilities of that gentleman have, we are well assured, been acknowledged both by Mr. Pitt and Mr. Fox, no mean judges in such matters; and his private character (notwithstanding the sneers of this author) is, at least, an earnest to his country, that he will be uncorrupted, zealous, and sincere in the pursuit of her welfare. The attack on Mr. Canning reminds us of the dull lawyer, who "*shook his head at Murray as a wit.*" Yet that wit became one of the greatest and most enlightened Magistrates which his country ever produced; and the statesman now ridiculed, as having occasionally "held dalliance with the Muse," may, by his talents and patriotism, maintain the honour and secure the interests of the British empire.

We will only add, on the subject of the Coronation Oath, that this author's doctrine appears to us highly reprehensible. He, in effect, contends that the King may be absolved from it by the other two branches of the Legislature. What is this but virtually denying to the Sovereign any legislative authority

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at all; since, upon this principle, he would be restrained from all judgment in the exercise of that authority, and be the mere passive instrument of the two Houses of Parliament.

ART. 24. *A Letter to the Freeholders of the County of Huntingdon. By Edward Maltby, D.D. Vicar of Buckden, &c.* 8vo. 46 pp. Cadell and Davies. 1807.

To justify his conduct on the occasion of the late election for the county of Huntingdon against the attack of an anonymous writer, seems to be the chief object of this respectable author; in which task we think he has succeeded completely, for we conclude his statement of his own conduct to be accurate. His support of Lord Proby appears to have been prompted by the most honourable and disinterested notices; and he expresses himself with great candour on the subject of those who differed from him on that occasion, and on the general subject of politics. In the latter part of this pamphlet he professes to approve the conduct of the late ministry in the transactions which occasioned their dismission. As our opinion upon that subject has appeared in our accounts of other works, a discussion of it here would be superfluous.

ART. 25. *Plain Facts; or a Review of the Conduct of the late Ministers. To which is added a Postcript.* Second Edition, corrected. 8vo. 189 pp. 3s. Stockdale, Jun. 1807.

"On the sudden secession or dismission of any set of men from the government of the country, it is natural" says the author, "to take a view of their ministerial acts, and also to inquire into the cause of their removal." He therefore begins with their first acts on their accession to power, and traces their conduct throughout to the time of their dismission. Some of their earliest measures (particularly the enabling of lord Grenville virtually to hold the two offices of auditor of the exchequer and first lord of the treasury at the same time, and that of admitting the lord chief justice of the king's bench to a seat in the cabinet) are strongly condemned, the former, in our opinion, without sufficient reason. Several subordinate appointments also meet the author's censure; the propriety of which it is not our province to discuss. Passing to the measures of their government, the author censures them for having, during their negociation for peace, relaxed all warlike exertions; which, in his opinion, might have given a favourable turn to the affairs of Prussia. With more reason perhaps, their conduct is blamed in declining to assist the exertions of the emperor of Russia during the last winter campaign, and for keeping our armies both at home and in Sicily inactive as to any effectual purpose. Their diplomatic arrangements are next criticized with a severity not wholly in

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our opinion, undeſerved, nor indeed unprovoked; ſince the appointments in this department by their predeceſſors were freely cenſured by the late miniſters when in oppoſition. We fear the author's general remarks on this ſubject, applying to moſt if not all the adminiſtrations of our own times, are but too well founded.

The military and financial meaſures of the late miniſtry paſs next under review. Theſe are yet under trial; we will not therefore pronounce upon the author's objections to them.

But the intended meaſures reſpecting the catholics, which occaſioned the diſmiſſion of the late miniſters are, as might be expected, the principal topic diſcuſſed in this tract. The author begins by ſtating the ſentiments entertained on this ſubject by lord Grenville and Mr. Pitt, and commends the conduct of the laſt mentioned diſtinguiſhed ſtateſman on his return to office in 1804, as alſo that of Mr. Fox in 1806; who, it is aſſerted, perſuaded the leading men among the catholics to deſiſt from their applications, aware of the inſurmountable obſtacle to the ſucceſs of them. His death, the author ſuppoſes, produced the late meaſure; to which he juſtly obſerves, His Majeſty conſented ſolely on the ground of extending the Iriſh act of 1793 the other to parts of his European empire. To this opinion we fully accede, notwithſtanding what has been ſaid by party writers to the contrary. We truſt however, he is not ſo accurate in repreſenting the conduct of thoſe who ſent Mr. Elliot's diſpatch to the King *unaccompanied by any comment or notification of the extenſion of the bill beyond the Iriſh Act*, to have been a contrivance in order to carry that favourite point. We cannot think any of the late miniſters capable of ſuch a deſpicable trick; though we admit it was their duty immediately and *expreſsly* to have pointed out the additional conceſſions which they deemed expedient. We alſo think, with this author, that the ſilence of His Majeſty after having received the diſpatch alluded to, might have awakened their ſuſpicion that ſome miſtake had taken place. The remaining occurrences on this ſubject are ſtated nearly in the ſame manner as in lord Sidmouth's ſpeech, Mr. Bowles's tract, and other publications which we have noticed: and the author attributes, juſtly we conceive, the requiſition of a pledge, ſo much complained of, to the cabinet minute announcing, in effect, the determination of miniſters to bring forward the ſubject at a future period. He then reaſons at large upon the expediency of further indulgences to the roman catholics; arguing that "unleſs ſuch a meaſure as the catholics ſeek to obtain ariſe out of a thorough conviction of its utility among the proteſtants, it cannot be attended with ſalutary conſequences." He alſo, very properly, aſks if His Majeſty in his conſcience, thinks that any further indulgence to the roman catholics would materially ſhake the intereſts of the eſtabliſhed church, what miniſter is not found to reſpect

ſpect ſuch a concluſion? He further ſhows that, under the circumſtances that had occurred, the King was right in demanding a pledge, although miniſters might be juſtified in refuſing to give it. In the change of adminiſtration which was the conſequence of theſe tranſactions, the author regrets not the loſs of any of the late miniſters, except lord Grenville, and, anticipating the diſſolution of parliament, he juſtifies that meaſure, as rendered neceſſary by the conduct of thoſe miniſters and of their party. This opinion is alſo ſupported in a poſtſcript, and ſome of their recent meaſures, when in office arraigned. Upon the whole, this tract deſerves attention from thoſe who may not already be fully informed on the intereſting topics to which it relates.

POOR.

ART. 26. *Remarks upon a Bill* [*as amended by the Committee*] "*for promoting and encouraging of Induſtry amongſt the labouring Claſſes of the Community, and for the Relief and Regulation of the neceſſitous and criminal Poor. Ordered to be printed, 24th Feb.* 1807." *By One of his Majeſty's Juſtices of the Peace, for the County of Lincoln. The third Edition. With further Additions.* 43 pp. 1s. 6d. Rivingtons, &c. 1807.

We lately noticed the firſt edition of theſe Remarks with approbation; and are induced to mention them again, by a very ſtriking *additional remark*, which the mover of the bill, or his counſellors, may think deſerving of their attention.

"But this article, 5, muſt be produced at full length: for, being coupled with other parts of the bill, it ſeems to contain a proviſion which the honourable mover would be aſtoniſhed to hear of, and which he would not eaſily forgive to thoſe among his counſellers by whom it was impoſed upon him. 'Article 5. That the ſaid Juſtices ſhall not be authorized, for any of the purpoſes aforeſaid, to order the payment or expenditure within one year, of a greater ſum than can be raiſed by a rate or aſſeſſment of *one ſhilling* in the pound upon the true annual value and produce of the rateable property within the pariſh, *unleſs the inhabitants of ſuch pariſh in veſtry ſhall have conſented thereto.*' P. 3. Now add a little clauſe at p. 7, folio 20. 'And be it further enacted, that all the purchaſe money, rent, and other charges and expences of purchaſing and hiring buildings for ſuch ſchools, and of purchaſing ground for the erection of ſuch buildings, and of repairing and fitting up the buildings to be appropriated, hired, or purchaſed, for the purpoſes aforeſaid, and the ſalaries and rewards of the maſters and miſtreſſes to be appointed, and all other the charges and expences of and incident to ſuch ſchools within every pariſh reſpectively, ſhall be paid by the churchwardens and overſeers of every pariſh, *out of the money to be raiſed therein for the relief of the poor.*' By whom, then, is the expence

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of building, or buying, and of maintaining ſchools, to be *ultimately* defrayed, within very populous pariſhes, where the poor rate is already enormouſly high? eſpecially, ſince the yearly expenditure may *with conſent of the inhabitants* amount not only to *one* ſhilling in the pound upon the poor rate, but to *ten* ſhillings; that is, to a ſum without limitation? Would not any one expect, that THOSE INHABITANTS, AND NO OTHERS, are to defray the expence of ſchools for their children? *No ſuch thing, but the very reverſe*, is provided for by this bill; if the meaning of the clauſes be truly ſtated in the margin. For at p. 20, folio 66, we find (as is briefly ſtated in the margin) that 'pariſhes, paying to the poor's rates more than double the average of the county, may apply to the Quarter Seſſions; where the Juſtices may give relief out of the county ſtock.' 'Provided that the ſum ſo ordered to be paid ſhall in no caſe be more than ſufficient to reduce the money to be raiſed by the inhabitants of the pariſh, to whom ſuch payment ſhall be allowed, to leſs than double the average amount in the pound of the poor's rates and aſſeſſments throughout the country, according to ſuch laſt returns and eſtimates thereof made.' p. 21.

"Suppoſe then, that the average of the poor's rate throughout any county is *five* ſhillings in the pound; and the rates at preſent exiſting in any pariſh crowded with poor, are *thirty* ſhillings; it will be a matter of indifference to this pariſh, whether the expence of ſchools ſhall add *one* ſhilling, or *five*, or *ten*, to the rate. Scarcely a farthing will ultimately fall upon the pariſh; which will ſtill be entitled to receive from the county ſtock, enough to reduce the money raiſed in it to double the average of the county.

"If then theſe ſeveral clauſes ſhall be adopted; the county will pay the expence of ſchools in very populous towns, where diſaffection to Church and King are moſt likely to be inculcated on young minds; while well-ordered villages in the ſame counties, where the ſcattered cottagers cannot make up one ſchool, will pay their ſhares of the rate. *Land-owners!* attend to this circumſtance; and to many others in this moſt extraordinary bill. Never, perhaps, did any proceeding in Parliament more ſtrongly call for *your* attention, in particular; and for that of all who are attached to our preſent conſtitution in Church and State.

"It would be conſolatory to believe, that this was an *overſight* in the *framers* of the Bill: (for ſurely the honourable Mover could have little ſhare in framing it) but it requires a vaſt ſtretch of charity to believe ſo; when the intereſts of ſome parts of the community are ſo completely ſacrificed to other parts, in all the principal proviſions of the bill." P. 15.

Another ſhort remark may deſerve the attention of our legiſlators, if this bill ſhould again come before them; which, however,

however, ſeems not very probable; for the more it has been diſcuſſed, the more objectionable (to uſe a very mild term) it has appeared to be.

"It does not appear what ſort of *religious inſtruction* is to be given to the children. But Article 10 ſeems to ſhow, that children, whoſe parents are of the eſtabliſhed church, and thoſe whoſe parents are ſectaries of any denomination whatever, are to be educated together in the ſame ſchool, and by the ſame maſter or miſtreſs. Now, as the miniſter, churchwardens, and overſeers of each pariſh are to have the firſt part in recommending maſters and miſtreſſes, and in framing rules with reſpect to the courſe of inſtruction; we muſt ſuppoſe they will prefer thoſe *teachers* who are of the Church of England, and will alſo recommend ſuch *books* to be uſed as appear to them moſt inſtructive and unexceptionable; among which they can hardly fail to number the *Church Catechiſm*. But what will ſectaries ſay to this? Doubtleſs, they will object to ſuch a proceeding. Why then does not the bill obviate all miſunderſtandings, by determining this point; whether children, educated at the national charge, ſhould be educated as members of the national Church; *after the example of Scotland recommended in the preamble?* On this ſubject; every one who conſiders attentively the bill in queſtion will do well if he provides, and carefully peruſes a Letter from John Bowles, Eſq. to Samuel Whitbread, Eſq. ſold by Hatchard, Rivingtons, &c." P. 18.

DIVINITY.

ART. 27. *Tracts on various Subjects, all of which have been publiſhed ſeparately before, and are now firſt collected into one Volume. By the Right Rev. Beilby Portens, D.D. Biſhop of London.* 8vo. 7s. Rivingtons. 1807.

There is no prelate to whom the Church of England is more indebted than to the venerable Biſhop of London, whether we conſider the value and importance of his various publications, his exemplary conduct as a diocefan, or the numerous inſtances of his generoſity and unwearied benevolence. His works are read with an avidity which affords a delightful proof that the ſpirit of true piety ſtill eminently prevails in this country, and his Lordſhip has rendered a very acceptable ſervice to his friends and the public, in thus collecting into one volume the different fugitive pieces he has at ſundry times publiſhed. Our office is only to inform the reader of the particular tracts which he will here find united; and it is almoſt ſuperfluous to add, that the peruſal of them will well repay the attention of thoſe who have not ſeen them before.

1. A Review of the Life and Character of the Right Rev. Dr. Thomas Seeker, late Archbiſhop of Canterbury.

2. An

2. An earneſt Exhortation to the Religious Obſervance of Good Friday; in a Letter to the Inhabitants of Lambeth Pariſh.

3. A Letter to the Inhabitants of Mancheſter, &c.

4. An Eſſay towards a Plan for the more effectual Civiliza-tion and Converſion of the Negro Slaves on the Truſt Eſtate in Barbadoes, belonging to the Society for the Propagation of the Goſpel in Foreign Parts.

5. A Charge delivered to the Clergy of the Dioceſe of Lon-don, at the Primary Viſitation of that Dioceſe in the Year 1790.

6. A Charge delivered to the Clergy of the Dioceſe of London, at the Viſitation of that Dioceſe, in the Year 1794.

7. A Letter to the Clergy of the Dioceſe of London, on the Profanation of the Lord's Day.

8. A Charge delivered to the Clergy of the Dioceſe of Lon-don, in the Year 1803.

9. A Letter to the Clergy of the Dioceſe of London, on the neglect of kneeling at Church where the Liturgy directs it.

10. The Beneficial Effects of Chriſtianity on the Temporal Concerns of Mankind, proved from Hiſtory and from Facts.

11. A Summary of the principal Evidences of the Truth and Divine Origin of the Chriſtian Religion.

ART. 28. *Remarks on the two laſt Petitions of the Lord's Prayer. By Granville Sharp.* 12mo. 25 pp. Rivingtons and Hatchard. 1806.

Small as this tract is, its importance is by no means inconſi-derable. The conſtant attempt of the Socinians, and of all thoſe who, in a variety of degrees, approach towards Socinianiſm, has been to eſtabliſh a kind of Sadduceeiſm in Chriſtianity; denying all relation between us and ſpiritual beings, either good or bad. To this end, the utmoſt violence has been done to many narra-tives even of the New Teſtament. The temptation of our Sa-viour, and the various hiſtories in which demons are mentioned, either as poſſeſſing men, or as ſpeaking and acting before and after their miraculous expulſion, have been ſo metamorphoſed by theſe teachers, (who have been as falſely called *rational*, as their com-ments have been ſtyled *explanations*) that in their view, ſtrange to ſay, they no longer imply the belief of a tempter, or of any other evil ſpirits.

Mr. Sharp, whoſe powerful attacks the Socinians and their allies have felt before*, here brings the very words of Chriſt againſt them; and excludes them from a retreat, which the in-judicious forbearance of our reformers has left, even in the Lord's Prayer. What if our Saviour himſelf, in that ſhort but com-prehenſive prayer, which he dictated to his diſciples, has com-manded them and all Chriſtins to pray againſt being tempted by

* See Brit. Crit., Vol. xv, p. 70. xx, p. 15, &c.

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the devil? There are only ſeven petitions (at the moſt) in this divine prayer, and one of them deprecates the temptations of that very Being, whoſe agency theſe modern teachers deny. Inſtructed thus by Chriſt, ſhall we liſten to thoſe who tell us that there is no devil, or that he interferes not with us? Or ſhall we not ſee diſtinctly, that there could not be a deceit more worthy of that Being, as he is deſcribed to us in Scripture, than the removing all fear of his temptations, by a diſbelief or doubt of his exiſtence?

We are perſuaded, that no perſon competently ſkilled in Greek, and at the ſame time unprejudiced by modern ſyſtems, ever read the words ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, without ſeeing, or at leaſt ſuſpecting, that the true rendering of the words muſt be, "but deliver us from THE EVIL ONE." Unhappily the rendering of the vulgate, in univerſal uſe (in the Weſt) before the Reformation, was more equivocal, "libera nos A MALO;" and our reformers, unwilling to give offence by ſeeming to introduce any innovation, in a form ſo well known, rendered it, with equal dubiouſneſs, "deliver us FROM EVIL." To maintain the genuine meaning of the words, in which he is ſupported by the moſt learned Greek fathers, and the beſt commentators, is the object of Mr. Sharp in this tract; wherein, after giving his own brief but very cogent arguments, he adds a ſimilar explanation, from the commentary of the late Dr. Lort on the Lord's prayer, printed in 1790. We have not the ſlighteſt doubt that the conſtruction thus ſupported is the right; and conſequently that we are indeed taught by our bleſſed Saviour, in the two laſt petitions of his divine prayer, to ſupplicate that we may not "be led into temptation (as he was led) but may be delivered from that EVIL ONE, by whom he was aſſailed."

We ſhould not, perhaps, with Mr. S., point out ſelf-murder, as a proof of demoniacal influence; becauſe it appears that the diſpoſition to ſuicide is often ſo entirely occaſioned by bodily diſeaſe as to be removed by medical treatment; but we cannot doubt that the diſpoſition to all crimes, and the more atrocious more particularly, is fatally increaſed, by the unhappy ſecurity into which Chriſtians have fallen with reſpect to one of their greateſt dangers, THE TEMPTATIONS OF THE EVIL ONE.

ART. 29. *Two Diſſertations, addreſſed to a Friend, and recommended to the Peruſal of the Advocates for extending the Power of the Roman Catholics in this Country. By a Clergyman.* 8vo. 139 pp. 3s. Bickerſtaff. 1807.

In the preface to this tract we are modeſtly told that it will not "convey any new information, except to thoſe who have not paid much attention to the religious controverſies, which embroiled a conſiderable part of the Chriſtian world, in the ſif-

teenth and ſubſequent centuries."—"A moſt complete detection and expoſure of the groſs errors and ſuperſtitious abuſes of the Church of Rome have," the author truly adds, "reſulted from thoſe tedious, painful, and elaborate diſcuſſions." He ſhould therefore have deemed it unneceſſary "to obtrude on the public what was originally prepared for the peruſal only of a private individual," but that the Catholics are gaining proſelytes in the neighbourhood, where theſe obſervations took their riſe, and it cannot be doubted that "their doctrines are inſinuated with aſtoniſhing ſucceſs among the lower orders of the community."

Both theſe Diſſertations are addreſſed to a friend of the author, who, it ſeems, had been induced to deſert the Proteſtant communion, and unite in faith with the Church of Rome. The principal arguments in favour of proteſtantiſm are here ſtated with perſpicuity, and enforced with energy. The author begins with aſſerting, (what the Church of Rome denies) the right of private judgment in matters of religion. The conſequences of ſurrendering this right, and the abſurdities which the Romaniſts are obliged to believe and to practiſe, are placed in a ſtriking point of view, more eſpecially the adoration of the hoſt. Had this adoration, (ſays the author) been practiſed in the primitive ages of Chriſtianity, whilſt paganiſm was yet in power, the heathens, without doubt, would have retorted upon the Chriſtians that raillery with which the Chriſtians ſo ſeverely ridiculed the heathens." "As the heathens never made ſuch replies, it is evident," he adds, "that neither the adoration of the hoſt was the practice, nor tranſubſtantiation the doctrine of the primitive ages of Chriſtianity." He purſues, at conſiderable length, the arguments againſt tranſubſtantiation, and ſhows how much more rational is the Proteſtant doctrine on the ſubject of the Sacrament. He next expoſes the pretended miracles of the Romiſh Church, and contraſts the vague, uncertain, and abſurd accounts of them, with the atteſtations of the real miracles wrought by Chriſt and his Apoſtles.

The doctrine of indulgences is next reprobated, as the moſt pernicious of all thoſe which have diſgraced the Romiſh Church; nor is the author much leſs ſevere on the pretended neceſſity of confeſſion, which (as practiſed by Roman Catholics) he juſtly condemns as replete with wickedneſs and miſchief. The intereſted uſe made by the Popes of the doctrine of purgatory, is alſo ſhown in a ſtriking and even ludicrous point of view; and, as the friend here addreſſed appears to have been a ſtrenuous advocate for praying to Saints and Angels, this practice of the Roman Catholics is powerfully aſſailed by the author, and the more ſcriptural doctrine of the Proteſtants, on this ſubject, clearly ſtated and ably defended. In the ſecond of theſe diſſertations the author gives a "brief ſketch of the origin and progreſs of the popiſh power." Several cruelties exerciſed upon Proteſtants by

the Romish Church are also enumerated and proved from authentic history. The author, in the next place, takes a comparative view of the various modes of worship which have, at different periods, engaged the attention of mankind, maintaining that, "in many respects, the Hindoo is at least as good a Christian as the Catholic," and that St. Paul and St. John's descriptions of "the man of sin," (2 Thess. xi. 4, and Rev. xvii.) are an exact delineation of the pretended representative of St. Peter. The vindication of our clergy from the attacks of the author's Catholic friend is candid and able; but we are particularly pleased with the passage which states what the Established Church in this kingdom really is, in order to prove it to be "the true Church of Christ." With an extract of this passage (although it is followed by many other important remarks) we will conclude our account of this work, our limits permitting us only to add, that the reader will find it to contain a useful compendium of the arguments against popery, and a most satisfactory defence of our national establishment and Protestant Faith.

"The true Church of Christ is an outward and visible society of men professing christianity, and governed by the successors of the apostles, having the public worship of God, and the visible sacraments instituted by Christ himself. Yet, I do not here wish to insinuate the existence of an outward, visible society of men, void of all human fallings and imperfections, in affairs either spiritual or temporal, because, most undoubtedly, such a society never yet existed in the world. As a proof of this assertion, we are assured by that word which cannot lie, that there is not a perfect man upon the earth, not even a St. Peter or a St. Paul, much less then any denomination of Christians. Yet this does not by any means invalidate the certainty that a visible church has really existed, ever since the days of Jesus Christ, which he has promised to guide into all truth, and support unto the end of time. From this church, or visible society of Christians, the Church of England did not depart, but took her model from the primitive ages, and only relinquished those errors and impositions which pious fraud had introduced, and the arm of civil power had imposed upon mankind. The reformation was never intended for any other purpose than to repair and beautify the original fabric, which was obscured and defaced by the rude hand of superstition, and the designs of wicked, mercenary men. Hence it is evident, that the Church of England existed, previously to the reformation, in the visible society of Christians. Till that momentous period it was gradually become like a beautiful image besmeared with filth, and concealed under incredible masses of rubbish, by the astonishing power of aspiring governors, and the artifices of priestcraft, which were successfully practised upon the credulity of a deluded world. After a succession of ages dragged on this state of degraded ignorance, the errors and abuses were

teenth and ſubſequent centuries."—"A moſt complete detection and expoſure of the groſs errors and ſuperſtitious abuſes of the Church of Rome have," the author truly adds, "reſulted from thoſe tedious, painful, and elaborate diſcuſſions." He ſhould therefore have deemed it unneceſſary "to obtrude on the public what was originally prepared for the peruſal only of a private individual," but that the Catholics are gaining proſelytes in the neighbourhood, where theſe obſervations took their riſe, and it cannot be doubted that "their doctrines are inſinuated with aſtoniſhing ſucceſs among the lower orders of the community."

Both theſe Diſſertations are addreſſed to a friend of the author, who, it ſeems, had been induced to deſert the Proteſtant communion, and unite in faith with the Church of Rome. The principal arguments in favour of proteſtantiſm are here ſtated with perſpicuity, and enforced with energy. The author begins with aſſerting, (what the Church of Rome denies) the right of private judgment in matters of religion. The conſequences of ſurrendering this right, and the abſurdities which the Romaniſts are obliged to believe and to practiſe, are placed in a ſtriking point of view, more eſpecially the adoration of the hoſt. Had this adoration, (ſays the author) been practiſed in the primitive ages of Chriſtianity, whilſt paganiſm was yet in power, the heathens, without doubt, would have retorted upon the Chriſtians that raillery with which the Chriſtians ſo ſeverely ridiculed the heathens." "As the heathens never made ſuch replies, it is evident," he adds, "that neither the adoration of the hoſt was the practice, nor tranſubſtantiation the doctrine of the primitive ages of Chriſtianity." He purſues, at conſiderable length, the arguments againſt tranſubſtantiation, and ſhows how much more rational is the Proteſtant doctrine on the ſubject of the Sacrament. He next expoſes the pretended miracles of the Romiſh Church, and contraſts the vague, uncertain, and abſurd accounts of them, with the atteſtations of the real miracles wrought by Chriſt and his Apoſtles.

The doctrine of indulgences is next reprobated, as the moſt pernicious of all thoſe which have diſgraced the Romiſh Church; nor is the author much leſs ſevere on the pretended neceſſity of confeſſion, which (as practiſed by Roman Catholics) he juſtly condemns as replete with wickedneſs and miſchief. The intereſted uſe made by the Popes of the doctrine of purgatory, is alſo ſhown in a ſtriking and even ludicrous point of view; and, as the friend here addreſſed appears to have been a ſtrenuous advocate for praying to Saints and Angels, this practice of the Roman Catholics is powerfully aſſailed by the author, and the more ſcriptural doctrine of the Proteſtants, on this ſubject, clearly ſtated and ably defended. In the ſecond of theſe diſſertations the author gives a "brief ſketch of the origin and progreſs of the popiſh power." Several cruelties exerciſed upon Proteſtants by

the Romiſh Church are alſo enumerated and proved from authentic hiſtory. The author, in the next place, takes a comparative view of the various modes of worſhip which have, at different periods, engaged the attention of mankind, maintaining that, "in many reſpects, the Hindoo is at leaſt as good a Chriſtian as the Catholic," and that St. Paul and St. John's deſcriptions of "the man of ſin," (2 Theſſ. xi. 4, and Rev. xvii.) are an exact delineation of the pretended repreſentative of St. Peter. The vindication of our clergy from the attacks of the author's Catholic friend is candid and able; but we are particularly pleaſed with the paſſage which ſtates what the Eſtabliſhed Church in this kingdom really is, in order to prove it to be "the true Church of Chriſt." With an extract of this paſſage (although it is followed by many other important remarks) we will conclude our account of this work, our limits permitting us only to add, that the reader will find it to contain a uſeful compendium of the arguments againſt popery, and a moſt ſatisfactory defence of our national eſtabliſhment and Proteſtant Faith.

"The true Church of Chriſt is an outward and viſible ſociety of men profeſſing chriſtianity, and governed by the ſucceſſors of the apoſtles, having the public worſhip of God, and the viſible ſacraments inſtituted by Chriſt himſelf. Yet, I do not here wiſh to inſinuate the exiſtence of an outward, viſible ſociety of men, void of all human fallings and imperfections, in affairs either ſpiritual or temporal, becauſe, moſt undoubtedly, ſuch a ſociety never yet exiſted in the world. As a proof of this aſſertion, we are aſſured by that word which cannot lie, that there is not a perfect man upon the earth, not even a St. Peter or a St. Paul, much leſs then any denomination of Chriſtians. Yet this does not by any means invalidate the certainty that a viſible church has really exiſted, ever ſince the days of Jeſus Chriſt, which he has promiſed to guide into all truth, and ſupport unto the end of time. From this church, or viſible ſociety of Chriſtians, the Church of England did not depart, but took her model from the primitive ages, and only relinquiſhed thoſe errors and impoſitions which pious fraud had introduced, and the arm of civil power had impoſed upon mankind. The reformation was never intended for any other purpoſe than to repair and beautify the original fabric, which was obſcured and defaced by the rude hand of ſuperſtition, and the deſigns of wicked, mercenary men. Hence it is evident, that the Church of England exiſted, previouſly to the reformation, in the viſible ſociety of Chriſtians. Till that momentous period it was gradually become like a beautiful image beſmeared with filth, and concealed under incredible maſſes of rubbiſh, by the aſtoniſhing power of aſpiring governors, and the artifices of prieſtcraft, which were ſucceſsfully practiſed upon the credulity of a deluded world. After a ſucceſſion of ages dragged on this ſtate of degraded ignorance, the errors and abuſes were

at length detected and expoſed. The image then, like our holy Church, gradually aſſumed its priſtine beauty, and regained its celeſtial ſplendour. Hence the viſibility and perpetuity of our Church is clearly proved, which the members of the Church of Rome aſſert to be impoſſible, becauſe they will not ſuffer us to be a reformed church, which is really true; but are deſirous of making us a new eſtabliſhed church, which is evidently falſe." P. 115.

ART. 30. *A brief Treatiſe on Death, philoſophically, morally, and practically conſidered. By Robert Fellowes, A. M. Oxon.* 12mo. 134 pp. 3s. Mawman. 1805.

The title of this tract is ſtrictly accurate. The ſubject of death is here conſidered, philoſophically, morally, and practically, with reſpect to human conduct, proceeding from mere human motives, but with as little of any conſideration that is peculiar to Chriſtianity, as can poſſibly be infuſed into a treatiſe on ſuch a topic. This is all we could expect from Mr. Fellowes, who, though apparently very zealous in the religion he holds, has invented for himſelf as diluted and lowered a Chriſtianity as is held by any perſon, not abſolutely profeſſing ſocinianiſm. He ſeems to ſee in it nothing beyond "the rule of right implanted in our minds, and *ratified* by the Chriſtian doctrine."—P. 130. He ſees nothing in repentance, but a tendency "to improve the diſpoſition of the perſon, and conſequently to leſſen the neceſſity, and mitigate the ſeverity of puniſhment." He appears to ſee nothing in the regulation or neglect of the mind, but the formation of habits, virtuous or vicious; nor in the power of Chriſtianity to amend this diſpoſition, but the ſimple efficacy of the Chriſtian doctrine, as a moral inſtruction. The only ſymptom of higher notions appears in the prayer prefixed to the work, in which he prays for the aſſiſtance of that Holy Spirit, for ſeeking which not a ſingle precept is given to the dying ſaint or ſinner, throughout his tract on death.

We know that this author has reſpectable admirers, and we are very ready to allow that he writes with ingenuity, with clearneſs, and ſometimes with vigour; yet we much doubt whether any real good can be effected by tracts written by a Chriſtian miniſter, and containing little or nothing of Chriſtian principle. The preſent tract is certainly ingenious and well written; and many arguments, not new indeed, but morally ſound, are drawn up in a very good form. But they who ſhall be moſt touched by it will only be made moraliſts, not Chriſtians; ſince not a word is ſaid in it of any merits but thoſe of the individual; of any expiation but that of his own perſonal ſuffering; nor of any influence by which the ſoul can be actuated or improved, except that of moral conſiderations and habits.

ART.

MISCELLANIES.

ART. 31. *Elements of Useful Knowledge. Drawn up for the Use of Children, in Questions and Answers. By J. Albutt, Master of Broomsgrove-Lickey School. In Ten Parts.* 4d. each. 120 pp. Button, &c. 1806.

Another *Midsummer* having happily brought together our *trio of juvenile critics*, we committed these minute volumes to their judgment; concerning which they thus express themselves:—We should recommend to the *youngest*, among our fellow-students, this epitome of geography, astronomy, natural philosophy, history, chronology, grammar, and arithmetic, if it did not bring to our recollection a remark in one of the Numbers of the British Critic, the substance of which is this: that, in these days, when the press is made a vehicle of so much mischief to the world, it is not uncommon to find a whole *volume* written for the sake of diffusing *one* mischievous sentiment. That the author of this work composed it with such a view, is more than we affirm; but that such a sentiment is contained in it, a single extract (we think) will prove. "It [*France*] has for some time had *a more settled appearance*, under the government of Bonaparte." P. 29. O that an Englishman, who loves his country, or any one, who loves his fellow-men, should speak with complacency concerning *the government of Bonaparte!*—a government, founded upon rebellion, murders, and massacres, every subject of which is now an absolute slave! and the head of which has for many years threatened our happy island with invasion and desolation. Shall we then listen to a preceptor, who would impress upon our tender minds one favourable sentiment concerning such a man as this; while other potentates are stigmatized; and while our own most amiable and revered Sovereign is passed by in disrespectful and sullen silence! a preceptor, who can find *no character for Englishmen*; while *the French* are extolled as "polite, lively, and ingenious!" P. 29. From any closer intercourse with this polite nation, may Heaven long defend us! while, casting away with indignation such instructions as these, we hold fast and indefatigably study the books to which we are accustomed; in which, a love of true liberty, and its inseparable concomitant—a most ardent affection for our King and Country, are (with the aid of our much respected teachers) perpetually inculcated upon our minds!

ART. 32. *The Spectator in Miniature: Being a Collection of the principal Religious, Moral, Humourous, Satyrical, and Critical Essays contained in that celebrated Publication. Compressed into two Volumes. By the Rev. J. Prevost and J. W. Blagdon, Esq.* 2 Vols. 12mo. 2s. 6d. each. Suttaby. 1805.

To English readers *the Spectator* can want no recommendation, and therefore our account of this work may be brief; extending

only to the *object* which the editors had in their view, and which appears to us highly commendable.

"Our object has been, by a judicious selection, and by omitting the papers which had only a temporary adaptation, to render more universal the circulation of such an invaluable work of morality. With this view we have endeavoured to let the serious and the gay relieve each other by their distribution. Passing over most of those essays which attacked the reigning fashions of the time, we have sedulously selected those where the natural history of the human mind is skilfully described, and which exhibit faithful pictures even of the present manners. In our time, as all strictness of behaviour in the fair sex seems to be ridiculed, and their character destroyed in the vortex of fashionable dissipation; and it is evident that they place their ambition and pleasures on objects which will last no longer than youth and good fortune; we have carefully preserved those essays, in which our mild moralist gently marks and attacks the little foibles and errors of women; where he earnestly exhorts them, for their own happiness and comfort, to become, by their virtues, shining ornaments to their parents, husbands, and children. We have also assiduously retained those essays which so powerfully enforce the duties of social life, and unfold the causes of misconduct and distress; but particularly those which insist on the necessity of piety towards the Supreme Being, which awfully display his attributes, and prove the comforting and glorious hope of immortality." P. v.

The preface is well concluded by a salutary wish, "that some eloquent essayist, some modern Spectator, may arise, to ridicule the contemptible follies of the day, to check the growing profligacy of manners, and stop the alarming progress of zealous fanaticism; and that, instead of contradictory, absurd, and idle reports of news-writers, the daily press, by presenting short and moral essays, may again be turned into a vehicle of wisdom and virtue, and applied to make men wise and good, rather than prejudiced and talkative politicians." P. vi.

Prefixed to these papers are biographical sketches of the principal authors.

ART. 33. *Reasons for rejecting the Presumptive Evidence of Mr. Almon, that "Mr. Hugh Boyd was the Writer of Junius." With Passages selected to prove the Real Author of the Letters of Junius.* 8vo. 56 pp. 2s. Highley. 1807.

That the celebrated Letters of Junius were not written by Mr. Macauley Boyd, is an opinion which we have long entertained, and * often asserted. But the writer before us, not satisfied with

* See Brit. Crit. vol. II. p. 612, XIII. p. 326, and XVI. p. 16.

disproving

disproving the claim of that gentleman, has brought forward a new candidate for the honour (or dishonour) in question. This candidate is no less a person than the well-known Gen. Lee, the champion of the American Rebellion, and determined enemy of his own country. Considering all circumstances, a greater improbability could (in our opinion) be scarcely devised, than the assertion that General Lee was the writer called Junius. There is however the positive testimony of a gentleman of the name of Rodney, to a confession by the General that he was the author of those Letters. Admitting the veracity of this gentleman (with whom, however, the author of this tract seems not to have any acquaintance) we cannot be certain that General Lee, whose behaviour (if he was in earnest) seems to have been very unguarded, did not intend to banter or mislead his friend. This author indeed replies satisfactorily to some objections of Mr. Almon, resting on the supposed absence of the General from England at the several times of publication. But our chief objection to this hypothesis is, the extreme and effectual caution adopted by the writer to prevent a discovery; a caution so inconsistent with the rash and daring character of General Lee, and the situation in which he stood at that period, (as stated by this writer himself) as he had then lost all hope of promotion or favour, and had no measures to keep with the government. The real Junius may have been disappointed, but we do not think he was a desperate man, like General Lee; who, if he was Junius, seems to have no sufficient motive for carefully concealing it (except in the single instance related) to the day of his death. The passages cited from his letters to prove a resemblance of style, are far from convincing us; since the resemblance consists chiefly in very trite expressions, which have flowed from the pen of a thousand authors, unconnected with each other.

One very curious argument is produced by this author, which is, that "the *legal* knowledge of Junius tends to prove him to be—*a Soldier!*" By this mode of reasoning the *military* knowledge (or at least the acquaintance with military transactions) undoubtedly shown by Junius, would prove him to be—*a Lawyer!* In our opinion, however, the legal knowledge of that celebrated writer is but superficial, such as any well-informed man might pick up; and although, for several reasons, we cannot ascribe the letters of Junius to a man of General Lee's character and situation, the notion of that author being a military man, of high rank and great talents, but disappointed and mortified, rather predominates with us.

ART. 34. *The Miseries of Human Life; or the last Groans of Timothy Testy and Samuel Sensitive; with a few supplementary Sighs from Mrs. Testy. With which are now for the first Time interspersed Varieties, incidental to the principal Matter, in Prose and*

Verſe. In nine additional Dialogues, as overheard by James Beresford, A. M. Fellow of Merton College, Oxford. Vol. II. 12mo. 292 pp. Miller. 1807.

The whimſical originality of this work has been rewarded by a ſucceſs not a little extraordinary, having carried the firſt volume to a ſeventh if not an eighth edition *. Yet it would have been perhaps as well, if the author had not ſuffered himſelf to be tempted to purſue it to a ſecond volume. There were few readers, we believe, who did not feel, that even in the firſt volume the jeſt was carried rather too far; and though the unexpected accumulation of mock miſeries, on ſo great a variety of ſubjects, had its effect in heightening the humour, and creating a kind of ridiculous aſtoniſhment, yet we cannot always be wondering; nor can laugh for ever at an extravagance, bordering for the moſt part very cloſely upon nonſenſe. The attempts of others, either to take Mr. B.'s thought out of his hands, or to endeavour to produce a contraſt to it, were in themſelves paltry, and could not poſſibly ſucceed; becauſe when ſuch a fancy has loſt its novelty, it has loſt almoſt every thing. His own continuation preſerves the ſpirit of the firſt part, as much as it can be preſerved where a thought is hunted down to the utmoſt. But the additions brought in to make up a volume, the verſes, the thoughts about taylors, and a number of other fancies, called in the title-page *Varieties*, will neither add to the credit of the book, nor the celebrity of the author. The whole forms a book quite impoſſible to be read in regular continuation. The reader dips for a thought, as a certain claſs of ſociety are ſaid formerly to have dipped for wigs; ſometimes he brings up a very good one, and ſometimes one which ſeems as if it never could have been fit for any head in the world.

ART. 35. *The Foreſt Pruner; or Timber-Owner's Aſſiſtant: being a Treatiſe on the Training or Management of Britiſh Timber Trees, whether intended for Uſe, Ornament, or Shelter: Including an Explanation of the Cauſes of their general Diſeaſes and Defects, with the Means of Prevention, and Remedies where practicable:—Alſo an Examination of the Properties of Engliſh Fir Timber; with Remarks on the Defects of the old, and the Outlines of a new Syſtem for the Management of Oak Woods. With eight explanatory Plates. By William Pontey.* 8vo. 277 pp. 12s. Huddersfield printed. White and Mawman, London. 1806.

After ſo ample a title, the reader may form ſome idea of the manner in which thoſe various articles are treated, by conſider-

* See our account of the 1ſt volume, Br. Crit. Vol. XXVIII. p. 208.

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ing that the whole, preface, dedication, and index included, conſiſts only of 277 pages, and thoſe not very large or full.

In the preface, this author, full of his own merits and conſequence, requeſts "not to be *inconſiderately* claſſed with a deſcription of writers, who ſend books into the world, much better calculated for ſale than uſe."

"Preſuming," he continues, "this to be granted," the reader is informed in return, that if he expect the following ſheets "to be principally compoſed of theories; or to furniſh little more than his library can already afford, he will be equally diſappointed!" Well promiſed!

The work begins with a variety of general obſervations on the recent improvements of arts, ſciences, manufactures, and agriculture, while an object ſo nearly allied to the latter as the improvement of timber remains nearly, if not abſolutely, ſtationary. The author likewiſe laments the acknowledged ſcarcity of timber in this country, and augurs a further increaſe of that evil if planting be not encouraged, and this be not followed up by the neceſſary attention to pruning.

When Mr. P. firſt began to ſtudy the ſubject, he had recourſe to books for information; but finding them all uſeleſs, erroneous, and, as he expreſſes it, at *variance with reaſon and nature*, he next endeavoured to derive information from reaſon and nature. He then begins to criticize the principal writers on the ſubject who have preceded him, ſuch as Evelyn, Lawſon, Kennedy, and eſpecially the late Mr. Forſyth. In ſhort, finding that nothing uſeful could be gathered from books, he endeavoured to ſtudy nature, whence he learned the importance of pruning. The examination of the uſual defects of timber, to which he prefixes a brief explanation of the courſe of the ſap in trees, extends as far as the 145th page; after which he enters on the art of pruning, gradually explaining what is meant by a trained tree, the uſe of the branches, and how to diſtinguiſh thoſe which ought from thoſe which ought not to be cut off, in order to improve the ſhape and ſize of the tree, and ſo forth; illuſtrating his explanations by means of references to eight neat plates, which are diſperſed throughout the book. In the courſe of thoſe explanations he relates ſeveral comparative experiments, which undoubtedly tend to corroborate his rules and obſervations. But ſince he generally appeals to experience, and ſince other writers do the ſame, it naturally follows, that the propriety or impropriety of his method muſt be ultimately determined by the teſt of experience.

Beſides the art of pruning foreſt-trees, this author likewiſe briefly treats of plantations, of ornamental trees, and ſo forth. His ſtyle is neither elegant nor conciſe, yet in general he is tolerably clear and explicit. A uſeful index is ſubjoined to this work.

ART.

ART. 36. *A detailed Account of the Battle of Austerlitz, by the Austrian Major General Stutterheim; translated from the French by Major Pine Coffin, Assistant Quarter Master General to the British Army.* 8vo. 5s. Goddard. 1807.

This authentic and masterly account of one of the most celebrated battles which ever took place between contending armies, is detailed with equal perspicuity and force. Nothing can be more evident than that the combined powers were fairly outgeneralled by the French, and that all the gallantry and intrepidity of the Russians and Austrians availed nothing, against the bold and well imagined manœuvres of the French. We give the following extract:

"It will not have escaped the observation of the experienced soldier," Major C. says, "that it is principally to the following causes that the loss of this battle is to be attributed. To the want of correctness in the information possessed by the allies, as to the enemy's army; to the bad plan of attack, supposing the enemy to have been entrenched in a position which he did not occupy; to the movements executed the day before the attack, and in sight of the enemy, in order to gain the right flank of the French; to the great interval between the columns when they quitted the heights of Pratzen; and to their want of communication with each other. To these causes may be attributed the first misfortunes of the Austro-Russian army. But, in spite of these capital errors, it would still have been possible to restore the fortune of the day in favour of the allies, if the second and third columns had thought less of the primary disposition, and attended more to the enemy, who, by the boldness of his manœuvre, completely overthrow the basis on which the plan of attack was founded: or, if the first column which possessed the means of doing so, instead of retiring by Anjest, as before mentioned, had marched to the assistance of the two former, and, together with them (or at least with what remained of them) had moved upon the heights, of which the French had as yet but a precarious possession, so long as the left of the allies was unbroken, and their extreme right, which made only feeble demonstrations, continued at Posorsitz."

Major Coffin has performed his part with great ability, and published a book which must ever have a place in the libraries of military men, or who are anxious to have the details of battles which decide the fates of nations. To have made it perfect it should have been accompanied by a map. Major Coffin informs us that Chauchard's Map of Moravia is "woefully deficient, both in the names of the villages and in geographical accuracy." We had heard this before.

ART. 37. *The Preceptor and his Pupils; or Dialogues, Examinations, and Exercises on Grammar in General, and the English Grammar*

Grammar in particular, for the Uſe of Schools and Private Students. By George Crabb, Maſter of the Commercial and Literary Seminary. 8vo. 3s. 6d. Booſey. 1807.

This grammar, or rather illuſtration of grammar, ſeems exceedingly well adapted to its propoſed purpoſe, which is that of grounding younger pupils in the firſt principles of grammar. It is the want of this preciſion in the numerous ſeminaries and ſeed-ſhops of education in the vicinity of the metropolis, which returns ſo many ſlip-ſlop half-educated young people of both ſexes to their parents, who, when called upon to write, prove themſelves utterly ignorant of grammatical accuracy.

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